A briefe and cleare *Confession of the* Christian Fayth.

Containing

An hundreth Articles, af- ter the order of the Creede of **the Apostles.**

Made and declared by Iohn Gardiner.

Translated out of French into Eng-lish by Iohn Brooke of Asshe, next Sandwitch. An. 1577.

Rom. 10.

¶ The beliefe of the hart iustifieth, but to confesse with the mouth maketh a man safe.

Imprinted at London for Edward Wight, and are to be sold at his shop at the litle Northdoore of Paules, at the signe of the Gun.

1579.

To the Right Honorable Syr William Cecill Knight, Baron of Burgley, Knight of the Honorable order of the Garter, Master of her Highnesse Wardes and Liueries, one of the Lordes of her Maiesties priuy Counsell, and Lorde high Treasorer of England.

Reading this small litle Volume, fyrst written in French, and collected by Maister Iohn Gardiner (right honorable) and perceiuing the same in my simple iudgement, vnder a poore habite and litle showe, to beare and importe great and waighty effect, finding also therin such singuler ground of profound learning and rare wisdome, and therewithall such firme approbations and inexpugna-

ble defences, with authorities of holy writ, I thought it no leſſe then needefull, and nothing more then neceſſary to doo what in me might lye, to make the ſame, obuious, vſuall and familyer vnto my brethren of this Realme, by tranſlating the ſame into our mother tongue. The which thing hauing once perfourmed and finiſhed, according to my poore talent, and ſclender ſkill: although I doo not doubt to haue followed myne Authour directlye and truly in ſence and expoſition, without corruption or abuſe: yet finding in my ſelfe ſuch imperfections of learning, ſuch barrennes and want of fine Phraſe and choiſe wordes wherwith to haue garniſhed the ſame, vnneathes I durſt of my ſelfe, or in myne owne name, launch foorth my ſilly barke into the troubleſom waues, not doubting (ſaile ſhe neuer ſo ſure & true) but ſomtimes ſhee ſhalbe countermet with churliſhe

byllowes,

byllowes, and puffed at with outragi-
ous blaſtes and violent tempeſtes. The
force wherof more ſafely to defend and
withſtand, being loth to leaue the ſame
in ſuch obſcureneſſe and ſecrecy, as I
found it, whereof no Chriſtian man
ought to be ignorant, I imagined with
my ſelfe to ſeeke to ancor in your har-
borough, being very deſirous that this
my vnſmoothed and roughe hewen
workemanſhippe might haue free paſ-
ſage and ſafe conduct vnder your Ho-
nors fauorable protection and defece.
In which purpoſe and pretence, being
abaſhed and more then halfe diſmaied,
by the occaſions aforeſaid: yet grewe I
in double hart and tooke treble encou-
ragement, that the authoritye of the
matter it ſelfe would more then coun-
teruaile the reſt in your Honors fauo-
rable acceptaunce. But when I further
conſidered, wherof I ſhould craue you
to be a ſupporter, namely of the Chriſ-

tian fayth (for ſo the Booke is intituled, and contayneth an hundreth Articles of the Chriſtian fayth) all fearefull doubtes expelled, aſſured truſte willed mee to abyde conſtant in my purpoſe. For as to your Honorable tytle, Wiſdome hath annexed her enlargement of Authoritye: ſo to that Authoritye, godlye zeale hauing adioined a feruencie of true fayth, and to theſe alſo humilitye of ſpirite, hauing coupled franke curteſye and beneuolence towardes all: Theſe I ſaye, right Honorable haue made me ſo bolde to craue that this my ſmall peece of trauaile, whatſoeuer, maye receyue that hope hath promyſed, and with my good will would gladlye deſerue being no wayes able, excepte by prayer to almyghtye GOD, on whome as dutye byndeth I ſhall not ceaſe contynually to call for your Lordſhippes long

long preſeruation of lyfe, and much encreaſe of his moſte comfortable bleſſinges.

(˙.˙)

Your Honors dayly Orator *Iohn Brooke.*

Dedicatory.

long preseruation of lyfe, and much encreaſe of his moſte comfortable bleſſinges.

(:.)

Your Honors dayly Orator *Iohn Brooke.*

☞ Iohn Gardiner vnto *all the litle French Church* of Strasburg, assembled together for the Gospell, in the name of Iesus Christ: grace, peace and mercie of the Father through Iesus Christe our Lorde, onely Sauior and redeemer, in the vertue of the holy Spirite, be geuen vnto you eternally. Amen.

(*.*)

WHen I consider the cleare lightes, the great ingenyous and sharpe wittes, which the Lorde in our time hath placed in his Church (derely beloued brethren and welbeloued in Iesus Christe) who neuer cease day nor night to aduaunce the glorye of God, and to promote the kingdome of Iesus Christe his sonne, aswell by their wordes, as writing, of whome I am not worthy to be a Disciple. I am ashamed and feare lest I be iudged raish to put my hand to the pen after them, and chiefly for to entreat of

I. Gardiner vnto all the litle thinges so litle and common, the which they haue entreated of in theyr Catechismes from the beginning. But the holy desire of you and of manye other good brethren, who hauing heard openly the reading of this litle Treatise, instantly requiring to be partakers haue incited, yea constrained mee to do it, with the great desire that I haue of the aduauncement of the glory of God and of the health of all my brethren: knowing that God would haue al the world to come vnto the knowledg of ỹ trueth, and bythat meanes to be saued. I know also that for the building of the Lordes tabernacle made by Moyses, euery one brought that he had, some golde and siluer, others pretious stones, others linnen cloth, goates and buckes skinnes, others wood, and common stones, and all of it was set a worke: So I esteeme, for the building of this house of the Lorde, which is his Church, euery one may and ought to bring that ỹ he hath, some more, some lesse, according to the tallentes which the Lorde of the house hath geuen them, I wil content my self to carry litle common stones for this buil-

1. Tim. 2.

S. Jerom. Exo. 25.

1. Cor. 3. Ephe. 4.

building, and do hope that the Master worke men will not reiect my seruice, nor my litle stones, so that they be fitte for the building (as I hope they shalbe, God ayding me.) The poore wydowe which did put into the box but two litle peces of siluer, was not reiected nor despised of the Lorde, but was as much praysed as the great ritch men which gaue a great deale more then she. All that being well considered hath moued me to set forth this litle treatise in this tyme chiefly, in which the Lorde hath the fiue in his hand to sifte, examine, and repurge his Church, in which it should be verye good (in myiudgment) that euerye mans fayth should be knowen, and chiefiye of those which make profession of the Gospell, for to teach others, as are the Doctors and Ministers of the word, that the false Prophets and Hypocrites which doo bowe theyr shoulders and leane theyr eares vnto false papisticall doctrine of Antechriste should be knowne, driued and chased away from the good & faythful. For that cause I am contēt, ỹ my faith, in which I will lyue and dye thorow the grace Math. 23. Luke. 21.

I. Gardiner vnto all the litle

of the Lord be knowen of al the world.

Now this litle Treatise shall haue much nede of a second which shal geue the reason of that that this here confesseth, for it is one thing to confesse the fayth, and another to geue a reason of the fayth. To confesse the fayth, that is purely, symply, and clearely, to say, and confesse with hart and mouth, or by writing that that one beleeueth of God and of his word. But to geue a reason of the fayth is to proue and openly to shew by teres of the holy scripture, and manifest reasons groũded in the same, what one beleeueth, and wherfore one beleeueth, as Saint Peter the Apostle commaundeth. The which I haue made in tymes past, in the time of the faires, (as you haue heard and vnderstood) in declaring that confession by Articles, for to geue some lytle taste of the Gospell vnto the straingers which came hether, and to make them to vnderstand, what is our faith and religiõ in which we wil liue and dye, and that we are not heretickes, seditious nor blasphemers (as many do esteeme vs to be) but faythfull and true Christians,

1. Peter. 3.

having

haning and receyuing one onely Jesus Christ for our Lord, Saviour, Mediatour and Advocate, beleeuing & hoping in him only, and not in any other, for which also we wil venter and ieopard not onely our externall goods, but also our bodyes vnto the last droppe of our bloud. Knowing that whosoever shall lose his life for the loue of him, shall fynde it, and he that will kéepe it in renouncing and forsaking him, he shall lose it eternally. This hath béene my marke and principall end, all that time there, in which I had not (nor haue yet at this present) the leisure to collect and put in wryting all the probation arguments & reasons, which I haue vsed aswel of the holy scriptures as of the auncién fathers for to yeeld a reason of my faith, & to shew the truth of the articles therof therein contained. But if ỳ Lord do geue vs good peace, and kéepe vs yet stil in this place (as I hope ỳ he will do thorowe his mercy, although we haue not merited it) I promise to geue vnto you ỳ second treatise correspondãt vnto this here, in which I wil geue ỳ reason of my faith, as in this I wil declare and confesse

Mat. 10. 16
Mark. 8.
Luke. 9. 17.

I. Gardiner vnto all the litle
confesse (with the helpe of the Lord) the verity of all these Articles which are in number an hundreth, aswell by the word of God, as by the writings of the auncient Fathers, according to my litle faculty & the grace which the Lord shall geue me, and then I will content my self that I haue liued in this world. In the meane time dære brethren, I praye you to receyue and take in good part this litle gifte and present, of the hand of your lawful brother and faithfull friend, hoping to receiue a greater. I assure you that the onely word of the Lord is the fayre and large garden of pleasure, within which I putting my selfe, haue gathered these goodly swæte smelling flowers, and made this fayre garlande of triumphe, for to put it vpon the heads of the true faithfull Christians (such as now are.) And I haue taken nothing from the sinke, puddle and lakes of Luterim, nor from other such like papisticall doctrines, Antechristians and inuentions of men. For out of such sinkes puddles and infections such flowers spring not forth, but rather thornes briers and thystles for to fede

and

and crowne the Asses of Antechriste.

I may boldlye saye, that there is nothing in this litle Treatise, but that I can shew and prowe it by the worde of God, the which I haue followed and not the diuers opinions of men: For I haue not sworne in any mans word, but in that same of Jesus Christe, vpon which my fayth is builded, and not vpon the opinion of men: therfore I haue spoken here and written frælye that which I fæle in my harte, without hauing regard vnto any other then vnto my onlye Lord and Master Jesus Christe.

This may serue at all tymes for a paterne & rule of the confession of faith, to all those which wyll declare themselues to be of the number of our assembly following the holye & moste allowable, of this litle Church, that all those which will participate or communicate with vs in the holye table of the Lorde, firste of all ought to make publike confession of their fayth, that is to saye: to declare before the assembly the fayth and knowledge, which the Lorde hath geuen vnto them of the word and Gospell of his sonne Jesus Christ, that

they may be knowen and manyfested vnto all the congregation, to be of the number of the faithfull and true members of Christ, worthy to participat of the giftes, grates and benefits of the Lord with the brethren. As also of late vnder the lawes all straungers which would communicate or participate the paschall Lambe with the people of Israell, ought first to renounce all Idolatry to receiue circumcision, & to make profession of all the lawe, and religion of God, geuen by Moyses, promising to liue and walk in the same all the daies of their life: And by that meanes were admitted to the Passeouer, to eate and communicate with the other, and not otherwise. As it is written in the booke of the lawe. Truly it is more to participat in the holy table of the Lord (that is to say in the holy Sacrament of the Supper) thē to eat the paschall Lambe: for somuch as the clarenesse is more then the shadow, and the verity more then the figure: For the lawe was but the shadow and figure of the verity, the which we haue present before vs. If thē there were vnder the law obserued

Exo. 12.

Exo. 12.

Heb. 10. Colloss. 2.

and

and kept such discipline in the Churche of God, among the faithfull, how much more ought it to be observed vnder the verety in the sheepfold of Jesus Christ, which is his Church? who commaundeth the shepheardes thereof to knowe the sheepe, and call them by their name, and diligently to consider they? estate, lest they should geue ỳ childzens bread vnto dogs, and the pearles vnto hogs. Then as Moyses the seruaunt of God did not admit vnto the Passeouer anye straungers, before they firste declared their faithe to the good & faythfull ecclesiastical pastor, ought not to admit (according to my aduise, saued alwayes a better iudgement) vnto the holy table any straungers, whose fayth is vnto him vnknowe, but to endeuor him selfe firste to knowe their fayth and religion by all meanes priuately and particularly, if he cannot publikelye before the Churche and Congregation, that he maye witnesse of they? fayth before all the brethren: And by that meanes to admytte them with the other.

Joh. 10. Exo. 20. 1. Pet. 5. Math. 7. 15

This pollyeye and lowable discipyne, was kepte and observed in this

I. Gardiner vnto all the litle

this our litle Church (as you knowe) from the beginning, vnto this daye: The Lorde thorowe his grace, graunt that it may long continue, to the praise of his name: For by the same many ignorannt are taught, in the rudimentes of the Christian faith: And there knowledge is alwaies augmented, and there is none of vs but receiueth great profit. To this then this litle Treatise maye well serue for a patterne and rule (as it is sayd) for the young ones, simple and ignorannt, who maye take what they thinke good and leaue the rest for to auoyd prolixity: therfore I haue deuided and distinguished it by Articles. Furthermore, this Confession is deuided into foure principall poyntes: In the first I shew what I beleeue of the holy Trinitie, chiefly of the eternall Father and of the thinges made by him, of the first creation of man, and of his fall: In the second what I beleeue of the Sonne which is the second person, and of the thinges by him made, chiefly of the repayring and restoring of man: In the third, what I beleeue of the holy ghost, which is the thirde person of the holye

Trini-

Trynitie by whom man (made by the Father, and reſtored by the Sonne) is mayntained and kept in his being: In the fourth, what I beleeue of the holy Catholike Church, and of the thinges concerning the ſame. That don, I ſhew and declare the great frutes proceeding and comming from that fayth, whiche are three in number, as you may ſee towardes the ende: And all of it is made after the order of the ſimbole or creede, which we call commonly the Apoſtles creede, which hath bene receiued at all tymes without any contraduction in the Catholike Church. And let no man maruaile, although I multiplye theſe Articles vnto an hundreth, although that the Creede containeth but twelue: For euery one of the twelue, contayneth other twelue and more. Do then as the honnye Bées, who of all flowers do gather profit: By that meanes you ſhall augment more and more in fayth and knowledg of the Lord, & in charity and loue towardes your neyghbours, for therein dependeth all the lawe and the Prophets. I beſeeche that good God and celeſtiall father which hath deliue-

red

I. Gardiner vnto all the litle
red you from the tirranny of Anti-
christe, and hath drawne you from
darknesse, error and ignorance, open-
ing your inward eyes, declaring him
selfe vnto you by his Gospell, that it
would please him to augment alwaies
his giftes, graces and benedictions in
you, to direct and keepe you by his
holy spirite. Vnto eternall life,
in the name of his sonne
Jesus Christe our
Lord and one
Saviour.
Amen.

From Strasburg. 24.
Iuly. 1549.

¶ Iohn Brooke *to the Christian Reader.*

THis litle Pamphlet (gentle Reader) may seeme vnto thee a thing of small value and lesse importance, if thou make thy estimation thereof by the small outwarde showe and feeling: But if in this litle and light worke to the eye, be encluded great and waighty matter, if in this briefe and short Treatise be wrapped and sufficiently set forth long and manifold causes, how much the more then is it to be imbraced and estemed. I promyse thee nothing, but for gramrecye, offer thee my good wyll and trauaile, I red it in French, written by master Iohn Gardiner: and finding it pithy, profitable and necessary to bee red of all Christians, for thine onelye commodity and comfort I haue translated him into thy mother tongue. If

in

To the Reader.

in this tranſlation thou finde any imperfection, let my zeale & good meaning towardes thee, counteruaile or rather preuaile to gaine thy friendly acceptaunce, and do not therein condemne the thing or the Authour, who vndoubtedly needeth no ſupporter or defender, but bringeth with him munition and defence ſufficient. But aduenture (I ſay) the reading as I did at the firſte, if thou finde him worthye, make it a Iewell vnto thee, beare him daily in thy hand, or button him nere thy hart in thy boſō, he is neither heauy nor cūbrous, nor wil be vnto thee very chargeable. Gods holy ſpirite be thy guide in reading and vnderſtanding, to the eſtabliſhment and confirmation of thy Chriſtian faith. Farewell.

A briefe and cleare *Confession, of the Christian* Fayth: contayning a hundreth *Articles, after the order of* the Apostles Creede.

(∴)

I beleeue in GOD, the Father almightye, maker of Heauen and Earth.

The 1. Article.

First of al, I beleue in one GOD, onely in essence and substaunce, three in person, the Father, the Sonne and the holy Ghost. The Father as the Originall and beginning of all thinges, aswell visible as inuisible: Of whome also they depende, aswell in their being as conseruation. And he dependeth not but of him selfe, eternall, without ende and without beginning. The Sonne, as the heauenly worde, the

Deut.6. Esa.6.45. Mala.2. Gene.1. Psl.33.101: Esa.64. Iere.23. Actes.4.17

Psa.2.110, Iohn.1.3. 5.14.

Math.3.17 Luke.3. sapience and wisdome of the Father, which is eternally & before al worlds, begotten of the Father of his proper substaunce and nature: Because that in him shineth his proper carecter & Image, otherwise invisible vnto y mortall man. The holy Ghost, as the vertue and eternall power, which is neyther made nor created, nor begotten, but procæding from the father and the Sonne eternally, as alone procæding of two persons.

2.Cor.4. Coloss.1. Hebre.1. Ps.51.143 Joh.3.14. 15.16.

The 2. Article.

Deut.4.23 Esa.44.45. Joh.1.5.10 Exod 20. Deut 6.32. Mala.2. Joh.10.17. Psa.24.50. Rom.11. Job.9.

I Beléeue that these three persons, are of one essence and substance, nature, Authoritie, power, will, goodnesse, wisdome and eternitie. And that these three are but one spirituall substaunce, eternall, without ende and beginning, true, good, iust, mercifull, of soueraigne power and wisdome, having and containing in him selfe all goodnes, hauing no nede of any thing.

The 3. Article.

Deut.6.30 Math.4.

I Beleeue that GOD being so onely one in essence, and three in person

ought

ought onely to be serued, honored, fea- 1. Timo. 1.
red, loued, adored and inuocated in all Apoca. 14.
our necessities, as he which can and
wil prouide for them and none other:
And therefore I say and confesse, that Esay. 55.
I beleeue in one God, that is to saye: Iere. 2.
I acknowledge and receyue him for Psalm. 50.
one onely Lorde, Mayster and Saui- Math. 6. 7.
our, of whome proceadeth all my good-
nesse, with whom I can do all things,
Without whom I can do nothing. In John. 15.
him alone I doe trust and fire all my Phil. 4.
harte, hoping that he will take my Psalm. 91.
parte against all men: assisting me al- Gen. 17.
wayes through his holye spirite, and Leuit. 26.
deliuering me from all perilles and Deut. 28.
daungers, through his grace and mer- Psa. 37. 55.
cye without my merits, administring Esai. 49. 99
vnto me all thinges necessary, aswell Math. 6. 7.
for the soule as body: as a good father, 1. Peter. 5.
as he promised me by his word.

The. 4. Article.

I Beleeue that he being altogether Gene. 1.
puissant, hath of nothing from the Psa 33. 103
beginning, created Heauen and
Earth, and all things that are therin.

Iere.32. Mala.2. Iob.1.2. Lament.3. Actes.17. Hebr.1.

That is to saye: all thinges aswell celestiall as terrestriall, visible as invisible, reasonable as unreasonable, sensible as insensible: Whome he kéepeth, guideth, ruleth and gouerneth, through his diuine wisdome, without whose prouidence nothing commeth to passe, neyther in this worlde, nor in the other.

The.v. Article.

Gē.1.2.5.9 Ephe.4. Colos.3. Sapient.2. Eccle.17.

I Beléeue that the same God the father, Sonne and holye Ghost, after hauing created all thinges, created and made man, after his owne Image and likenesse, that is to saye: immortall, good, iust, true, sage, wise, mercifull and perfit in all thinges, participating vnto him his goodnesse, righteousnesse and other perfections of God, hauing a will that can accorde and agrée in all and by all vnto the will of his Lorde, and that altogether by grace, without any merit.

Eccle.15.

The.vi. Article.

I Do also beleeue that as the Lorde hath created all things celestiall and terrestiall, for the seruice of man, & to the ende that by his creatures, he should come vnto the knowledg of the Creator, that also he hath made & fashioned Mā for him selfe, that of him and by him, he shoulde be knowne, loued, feared, serued and honored: (this is the soueraigne goodnesse of man) and that in him shoulde shine the Image of the heauenlye vertues and perfections in al good works, the which GOD hath prepared that we should walke in thē, vnto his honor and glorye, and to the confusiō of the aduersary, and by that meanes the ruine of the Angels was restored and man possessed the eternal kingdome made and prepared for him before the constitution of the worlde.

Gene.1. Psalm.19. 1.Cor.3. Sapien.13. Roma.1. Gene.2. 1.Cor.6. 1.Thes.4. John.17. Ephe.2. Colos.1. 2.Peter.2. Jude.1. Apoca.12. Math.25.

The.vii. Article.

I Beleeue the same man to haue byn constituted by the Lorde God, mayster and ruler ouer al creatures, the which he did lose by his sinne, aswell for him selfe as for all his posteritie:

Gene.1. Psalm.8. Gene.3. Roma.5. Dani.7. Mat.11.28

John. 8.13 Phil. 2. the which domination and segnory, I beleeue nowe to appertaine vnto one onely Jesus Christ very GOD and man, and vnto those to whome he wil bestow it, as are the faythfull and not vnto the infidels and reprobate.

The viii. Article.

Gene. 3. Psalm. 49. I Beleeue, the first mā thorow the subtilty and craft of Sathan to be fallē from the excellentnesse, in which God created him, agreeing thorow his frē wil (which then he had) to the cauteloas suggestion of the Serpent, wherby he hath lost the benefits which the Lord gaue vnto him. In so much that of wise he became foolish, of iust, vniust: of true, a lyer: of perfect, altogether vnperfect: hauing afterwarde a will altogether depraued, which can not, nor will not agree with the will of GOD: but altogether vnto the will of the Deuil, the world, the flesh and of sinne: not able to do anye thing of him selfe, but euill, for that he is altogether carnall, captiue, bonde and sould vnder sin: Beholde the frē (or rather) the

Eccle. 15. Psal. 13. 52 Eccle. 17. Oseas. 13. Rom. 3. 5. 7 Phil. 2. 1. Cor. 2 John. 8. 15 Roma. 7.

the bonde will of man for the estate of of this present lyfe.

The ix. Article.

I Beléeue that that discorde and corruption of nature, was not onely in Adam because of his sin: but also in all men generally which descend from him (one onelye Jesus Christ except) insomuch that they are all according to theyr nature corrupted, vnrighteous, lyers, ignorannt, ingratefull and vnperfect altogether: Not being able according to their nature, to do, think, speake nor will any thing which pleaseth God, vntyll such time as they are regenerated and renewed by the spirite of God.

Gene.8. Ps.14,140 Esay.59. John.8. Roma.3.5. 1.Cor.15. Jere.10. John.15. Roma.7. 1.Cor.3. John.3. Titus.3.

The x. Article.

I Beléeue that this corruption of nature (otherwise called, originall sin) is the beginning & roote of all other sins, by which do come vnto vs, all the miseries, calamities and aduersities whiche we suffer in this lyfe, as well in bodye as in spirite, and in the ende double death, to wit of body and soule.

Psalm.51. Ephe.2. Roma.7. Gene.2. Job.4.5. John.5. Roma.5. Roma.6

These are the fruites and rewardes for sinne: But although that the same is due and common vnto all men generallye, yet neuertheleſſe the Lorde through his mercye, hath reſerued a certaine number, (to him only knowen) whome he hath drawne from this corrupted maſſe. & hath ſanctified and cleanſed them in the blood of his Sonne Jeſus Chriſt. And by that meanes hath made the veſſels of election to honor, apt and fit to all good workes. And therfore.

2. Reg. 19.
Roma. 11.
John. 10.
Roma. 8.
1. Timo. 2.
Rama. 9.
1. Timo. 2.

The. xi. Article.

I Beleeue that the Father in Jeſus Chriſt his Son, by the holy Ghoſt, hath elected and choſen thoſe that be his, according to his good wil, before ỹ foundation & conſtitution of ỹ world, whome he hath predeſtinated to eternall lyfe, becauſe they were his Children by adoption, hauing greater care of them, without any comparisō, then the beſt Father could haue; of the beſt childe of this world, not ſuffering that any thing ſhould come frō the heauens aboue

Math. 25.
Ephe. 1.
2. Timot. 1.
Titus. 1. 3.
Roma. 8.
Galath. 4.
Eſay. 49.
Pſal. 113.
Math. 7.
Job. 1. 2. 21

aboue, or from the earth beneath, but it shoulde be for theyr vtilitye and great profit. Psal.94.73 Math.8.10

The xii. Article.

I Beléeue that the father by his Son with the holy Ghost from the beginning, hath alwaies séene to the restoring of man, to whom he manifested him selfe, yea after the sinne, making vnto him a promise of the blessed séede, by which ỳ Serpents head must be broken, and the faythfull ought to receyue blessing by that promise, (afterwardes oftentymes confirmed and ratefyed to the holye fathers) the man (other wise in despaire in his sinne) being releued, ayded and comforted, hath lyued in hope vnto the exhibiting and accomplishing of the same. Jere.31. Ephe.1.2.3 1.Peter.1. Gene 1.22. Galath.3. Deut.18. Esay.40. Gen.17.22 2.Reg.7. Psal.132. Luke.1. Gala 4.

The xiii. Article.

I Do also beléeue that after this promise, the Lorde hath prescribed and geuen the lawe of the commaundementes to man, promising life vnto Exod.19. Leuit.18. Ezech.20. Rom.10. Galath.3.

those

those that kæpe them, and death vnto
Barn 4. those that transgresse them, and he geueth them not that man should sæke
Ezec.20.21 22.23. iustification, health or lyfe in them:
Ezech.20. but for the politie, peace and tranquil-
1.Timo.1, litie of his people: for to defende the good, and to chastice & correct the wicked, and to houlde and kæpe euery one
Rom.3.5.7 in his office: And chiefly y by the same,
1.Cor.15. man should better know himself, his
Galath.3. disease, prowdnesse and imperfection. And by that meanes should haue occasion to humble him selfe before the law geuer, and to seeke remedy, health and lyfe, otherwise, to wit, in the holy
Gene 3.17. seede promised, which is Iesus Christ.
Deut.18. For that cause it is called a Schole-
Acres.3. mayster, for to come vnto Christ: the
Galath.3. which also serueth vs as a glasse for to
Rom.3.5.7 knowe our vices, our spirituall leprosie, and to augment that knowledge.
Galath.3. In like manner it serueth vs for an
John.5. accuser, to accuse vs before the Lorde:
Leuit.26. and instæde of a seuere & cruell Iudge,
Deu.27.28 for to declare the wrath & iudgement
Gala 3. of GOD vpon vs, the condemnation
2.Cor.3. and eternal death, & by that meanes to
Gene.4. feare vs, and to make vs in dispayre,
Matth.27. vntill
Luke.22.
John.18.
Galath.3.

vntyll such tyme as we be comforted by the Gospel, which is the faith in Jesus Christ, by ý which we are exempt and deliuered from all those maledictions. These are the Offices of the lawe, the which are tourned to vs in goodnesse, by the fayth of the Gospell, the which hath oppositiue offices and altogether contrary. Furthermore, I confesse ý the law of God is good, right, holy and perfect, and wheras it bringeth nothing to perfection, the faulte is not in it, but in vs: which are altogether imperfecte, nor we can not anye thing at all accomplish it, not to touch it with the least finger; And therfore.

Psalm.19. Rom.7. 1. Timo.1. Hebre.7. Rom.1.7.8. Acts.15.

The xiiii. Article.

I Beleeue and confesse Jesus Christ to be the fulnesse, the ende and consūmation of the lawe, to the righteousnesse of all beleuers, to whom & by whom onely, al the promises of the father are fulfilled, whoe also alone hath perfectly satisfied the lawe, the which none among men could do, for somuch as the lawe commaundeth impossible

Rom.10. Galath.3. 1.Cor.1. Math.5. Roma.8. Psa.18.32. 130.143. Exod.34. Daniel 9. Acts.15.

thinges

briefe and cleare Confession, thinges to the corruptible man, the which neuerthelesse he shall fulfill, not in working: but in beleeuing, as also ẏ lawe is fulfilled by fayth and not by workes, and by that meanes he shall finde the righteousnesse of fayth auailable before the Lorde, and not those of workes, the which bringeth nothing vnto perfection.

Rom. 8. 11. Galath. 3.

Rom. 10. Phil. 3. Hebre. 7.

BEholde as touching the first poynt of my faith, what I beleue of the Father & of the thinges made by him, and consequently of the holy Trinitie, with the fall of man.

Let vs now come vnto the second point, which is of the Sonne of GOD, and of the things done by him, chiefly of the restoring and reparing of man.

I beleeue in Iesus Christ his onely Sonne our Lorde, which was conceaued by the holye Ghost, borne of the Virgin MARY: suffered vnder PONCE PILATE, was crucified dead & buried, descended into Hell: the thirde day he arose againe from death

death. He ascended into Heauē, there he sitteth at the right hand of GOD the Father almighty. From thence shall he come to iudge the quicke and the deade.

The. xv. Article.

IBeléeue ý Iesus Christ is verye God and verye man, hauing two natures intermixts in one person, ý diuine nature according to whiche he is the naturall Son of God, equall to the Father in al & through al. And humaine nature, according to the which he is verye man in all and by al, lyke vnto vs, sin onely excepted.

Esay. 7. 9.
Math. 1.
John. 1. 3.
Psal. 2. 110.
Roma. 1. 9.
Heb. 1. 2. 3.
1. John. 4. 5.
Hebr. 2. 4.

The. xvi. Article.

IBeléeue that Iesus Christ the Son of GOD in the fulnesse of tyme prefired and preordained of the Father from euerlasting, was sent into the world by the Father, & was made very

Roma. 8.
Galath. 4.
Phil. 2.
Esay. 7.
Math. 1.

Luke.1. Galath.4. Gene.3.22. 2.Reg.7. Psalm.132

very mã, conceaued within the womb of a Virgin called Mary, of the proper substaunce and of pure blood purifyed of her: because that he was found very Man, descending from the sæde of Adam, Noe, Abraham, Isaac, Iacob, Dauid, and of the other fathers, to whom the promise was made.

The.xvii. Article.

Math.1. Luke.1, Job.14. Psalm.51.

I Do also beleeue all that to be done by the operation of the holy Ghost, without the worke of man, to the ende that all should be holy, vndefiled, pure and cleane, and by that meanes our conception was purified and sanctifyed, the which of it selfe was marred and defyled with sinne.

The.xviii. Article.

Math.1. Luke.2. Esay.7.9. Ezech.44.

I Beleeue the same Iesus Christ to be borne of the Virgin Mary, without anye sin, and without breaking of her virginitie: because that by his pure and holys natiuitie, he purifyeth and sanctifyeth ours, the which of it selfe

selfe is altogether marred and defiled with sinne. In that natiuitie of Christ I see and consider the firste estate and condition of man: with his fall which was the cause of ẏ comming of Christe into this world, likewise the grace and beneuolence of GOD the Father: who hath represented and geuen vnto vs his onely begottē sonne for to serue vs: And the loue of the son, who hath abased and humbled him self for to eleuate and exalte vs, hath made him selfe poore for to enrich vs, and hath him self subiected for to affranchise vs, and he is made the sonne of man, for to make vs the children of God and possessors of eternall life: by whose comming mans nature was restored and made noble, and the man that was lost, broken and destroyed, was raysed vp againe, & set agayne in his first place, and hath recouered all that which be lost throwe sin and more: For by that meanes all the treasures, graces and benedictions of the Lord are geuen and bestowed vpon him, and that altogether thorow grace without any merites.

John. 3.
Ephe. 2.
Gene. 1. 2. 3
Math. 9.
1. Tim. 1.
Esay. 9.
John. 3.
Roma. 8.
Phil. 2.
2. Cor. 8.
Gala. 4.
Roma. 8.
John. 1.
Ephe. 5.
Iere. 18.
Luke 15.
Roma. 5.
Roma. 8.
Colos. 2.
Ephe. 2.
Titus. 3.

The

The.xix. Article.

Esay.26
Math.2
Marke.3.
Luke.8.
John.1.
1.Cor.4.
Galath.4.
Roma.10.
Math.10.

I Do also beleeue and knowe by the holy scriptures an other conception and natiuitie of Christe, which is spirituall, the which I saye to be of no lesser dignitie, then the first. That is, that euerye faythfull man, ought to conceaue in his hart and minde Iesus Christ, thorow a liuely and true faith, and to bring him forth thorowe the manifest confession of the mouth, as often as neede shal require. I esteeme that conception and natiuitie to be so necessarye vnto saluation, that if the Virgin Marye had not more blessedly borne Iesus Christ in her hart & mind, then in her womb, ỹ carnal maternity would not haue much profited her. By that meanes we are called, ỹ mothers, brethren and sisters of Iesus Christ.

S.August.

Psalm.22.
Math.12.
John.20.

The.xx. Article.

Psal.110.
Esay.61.

I Beleeue that the same Iesus Christ is verely the Christ, that is to saye: the Messias, the annoynted by the holy

holy Ghost, because that he shoulde be the true Kyng, Prophete: and great Priest of all the belæuers, the which was promised in the Lawe, of whom also haue spoken all the Prophetes. This annoynting of Christ was not corporall with a materiall and visible oyle: as the same of Kyngs, Priestes and Prophets in times past: But spiritual with an inuisible oyle, which is the grace & gyftes of the holy Ghost, of which he was filled aboue al other, insomuch that that oyntment is descended vnto vs, which haue felt and proued the sauour thereof, whereby also we beare the name of a Christian, that is to say annoynted.

Mat.1.16. Luke.2. Joh.1.4.6. Heb.7.9. Deut.18. Actes.3. 1.Reg.10. 16. 3.Reg.1.19 Leuit.8. Psal.45. Esai.61. Luke.4. Psal.133. John.1. Ephe.4. Actes.11.

The xxi. Article.

I Belæue that that Sacrifisor Jesus Christ, not to haue bene Leuiticall or carnall, for to offer vp and sacrifice, bullocks, kyne, or such like things, as Aaron did and al his successors: but spirituall, (yet neuertheless reall and true) for to offer and sacrifice him self, that is to say: his body and his blod

Heb.7.9.10 Leuit.1.2.4. 7.8. Heb.10. 1.John.2.

A briefe and cleare Confession,

for the remission of the sinnes of all the worlde, as also his kyngdome is not of this carnall worlde, but spirituall, the which consisteth in the guyding and gouerning of his by his holy spirite, ouer whom he raigneth by his word, and to the vtter destruction of all his aduersaries, which are sinne, death, hell, Satan and all infidels, wicked and reprobate, which rebell against the word of the Gospel.

Dani.7.
Iohn.19.
Luke.17.
Rom.8.
1.Cor.4.
2.Cor.10.

The .xxii. Article.

I beleeue that Iesus Christ hath truly exercised these three offices, to wete, Prophet, Kyng, and Priest, not onely in this worlde, he beinga mortall man as we are: But also that he yet doth exercise them daily in heauen before ỹ face of his father, where he standeth and appeareth continually for vs, and thereof being taught by his spirit, aydeth, mayntayneth, and defendeth those that are his, and therfore he is called Prophet, Kyng, and high Priest after the order of Melchisedech, which is eternall, and not after

Mat.5.6.7.
24.27.
Luke.21.23
Ioh.17.19.
Rom.8.
Heb.9.
Act.7.
Gen.13.
Psal.110.
Heb.7.

after the order of Aaron which ended with the Lawe.

The .xxiii. Article,

I Beléeue that the same Jesus Christ after that he had preached the Gospel in the countrey of Iudea & Galile by the space of thrée yeres or there abouts, declaring him selfe the naturall sonne of God, aswel by his miraculous workes, as by the words, and wrytings of the Prophetes, that he hath bene vniustly and falsely accused by the Priestes, who when that they had taken him, in their counsell did vniustly condemne him to death, being bounde and chayned, brought hym before Pilate, Prouost at that tyme in Ierusalem, who at the instance and request of the said Priests, hath vniustly and without any cause condemned hym to death, the most horrible and ignominious that one can thinke or excogitate: That is to be put on the crosse and to be crucified betwéene two théeues, as though

Math.4.9. Luke.4. Ephe.2. John.5.6. 7.8.9.10.11 12.

Math.26. Mark.14. Luke.22. John.18. Act.2.4. Mat.27. Mark.15. Luke.23. John.19.

he

Esai.53. Sapi.2. Gala.3. Philip.2. he had bene the prince and captaine of them, the which he endured and suffred willingly, and innocently without deseruing it: for otherwise he had not satisfied for vs, and his crosse had profited vs nothing at all.

The.xxiiii. Article.

Luke.23. Iohn.19. Psal.16.18 Actes.2. I Beléeue also that he beyng on the same crosse, dying and yéelding vp his spirit to God his father, that he descended into hell, that is to say: that he verely felte and experimented the great distresse and payne of death, with the paynes & flames of hell, that

Esai.53. 2.Cor.5. Gala.3. 1.Pet.2. is to say, the great furor, ire, and the seuere iudgement of God vpon hym, as though he had bene man and halfe damned, insomuch that he was constrayned to crye with a lowde voyce:

Psal.22. Math.2. Mark.15. My God, my God, why hast thou forsaken me. Beholde simplie what I vnderstand by ỹ descending of Christ into hell. Furthermore, I know that this Article was not at the first in the Créede, and that many haue vnderstanded and interpreted it otherwyse,

and

and haue thought Christ verely and in very dæde to haue descended into hell into the place of the dampned, aleadging the text of Saint Peter, the which I confesse to be couered and hyd frō me at this present. The Lord graunt vs to open the gate and giue vs entrance into those mysteries. 1.Pet.3.4.

The.xxv. Article.

I Beléeue all that to haue bene done, not for hym which neuer dyd any sinne, in whose mouth there was neuer found any fraude nor lying: but for vs pore and miserable sinners, whose place he helde in the crosse as a pledge, where he representeth the person of al the sinners, which euer haue bene, are or shalbe vntil the end of the worlde. And because that those haue by their sinnes deserued to féele and trye the extreme dolours of death, to be forsaken of God, and of all creatures, to féele the furor, yre and seuere iudgement of God vpon them: Christ who was their pledge dyd satisfie for them in the crosse, & did féele Esai.53. Iohn 8.14. 1.Pet.2. 1.Iohn.3. Esai.53. Iohn.3. Rom.5.6. 2.Cor.5. Gala.3. Colos.1. 1.Iohn.1. Gene.2. Leuit.26. Deut.28. Eze.18.33. Rom.5.6. Ephe.2. Colos.2. 1.Thes.5. Hebr.9.10. 1.Pet.2.3.

A briefe and cleare Confession, all that same and that to affranchise vs & delyuer vs from all these paynes from the furor, yre, and iudgement of God, from condemnation and eternal death. Herein I reiect and estéme as fables al the lymbe of the fathers and of litle children, purgatorie and other suche follyes, dreames and abuses, which men inuented and founde out, without the word of God. For I beléeue and receaue but two places in the other worlde, to wit, paradise for the faythfull & elect with the Angels, and hel for the Infidels and reprobate with the dyuels.

Act.11.
Mat.25.
Luke.16.
Math.7.

The.xxvi.Article.

I Beléeue & consider that death and passion (as also al other mysteries) of Jesus Christ, not onely as touching the historie as a patrone and example for to imitate and folow, as the same of holy men which haue died for the Lordes quarrel: But also chiefly touching the cause, fruites and vse of the same, thereby to knowe the grauitie & burthen of my synnes, the grace and

Math.14.
Actes.7.12.
1.Pet.2.
Esai.53.
John.3.
Rom.5.6.8
2.Cor.5.
Gala.3.
Colos.1.
Heb.2.

and mercie of the father and the loue of the sonne, by which we are reconciled with God, deliuered from the tirannie of the deuil, released and restored into the libertie of the spirit. That is the glasse without spot for to make vs know our fylthines: The lauer or cleare fountaine, for to washe & clense vs, and the infinite treasure for to satisfie and content our creditors. Of whom and by whom onely, Gods deuine iustice hath bene fully satisfied, for all the synnes of all those which haue bene, are and shalbe vntill the end of the world. And therefore I beléeue and confesse the condemnation of Jesus Christ to be my absolution: his crucifying to be my deliueraunce: his descending into hell, to be my ascending into heauen: his death, to be my lyfe: his blod, to be my washyng and purgatorie, by whom onely I am washed, purified & made cleane from all my sinnes, so that I neither receaue nor beléeue that there is any other purgatorie, neither in this worlde, nor in the worlde to come, by which I may be purged, but the onely

1. Iohn. 2. 1. Pet. 2.
Iohn. 13. Heb. 9. 10. Apoc. 1. Rom. 8. 2. Cor. 5. Gala. 4. 1. Tim. 2. 1. Joh. 2.
Gala. 3. Ephe. 2. Colos. 2. Iohn. 14. Rom. 3. 5. Ephe. 1. Hebr. 1. Apoc. 1.

Heb.9. blood of Jeſus Chriſt, by which all is purged and made cleane for euer.

The xxvii. Article.

Apoc.20. Rom.6. Coloſ.3. 2.Tim.1. Hebr.2. Eſai.53. John.19. Rom.5. I Beléeue that Jeſus Chriſt by the ſacrifice of his body, that he offred vpon the trée of the croſſe, hath defaced and deſtroyed ſinne, death and Sathan, with al his kingdome, & hath altogether conſummated and finiſhed the worke of our redemption, & hath ended and aboliſhed all other ſacrifices: inſomuch that from henceforth we muſt not looke nor ſéeke for any other propiciatorie ſacrifice then this, neither for the lyuing nor for ỹ dead.

Heb.10. For if we ſinne wyllingly, after that we haue receyued the knowledge of the trueth, there remayneth no other ſacrifice for the remiſſion of ſynnes, then this here, by which Chriſt alone, hath conſecrated for euer all thoſe which are ſanctified. And therefore.

The xxviii. Article.

Mat.26. Mar.14. Luke.22. 1.Cor.11. I Beléeue the holye Supper of the Lord, not to be a ſacrifice: but onely a remembrance and commemoration

ration of that holy sacrifice of Jesus Christ. Therefore, it ought not to be adored and worshipped as God, nor Christ to be in the same: but onely in him selfe out of all corruptible elements. In like maner I beleeue and confesse, that the papisticall Masse is an invention and ordinance of man, a sacrifice of Antichrist, and a forsaking of the sacrifice of Jesus Christ, that is to say: of his death and passion, that it is a stynking and infectious sepulchre which couereth and hydeth the merite of the blood of Christ. And therefore it ought to be abolished, and the holy Supper of the Lord restored and set agayne in his first estate.

Iohn.6.
Colos.3.
The Masse
Heb.10.
Mat.23.

The .xxix. Article.

I Also doo beleue that as the Prophet Ionas was in the Whales bellye (which is a place of corruption) three dayes and three nightes, without being any thyng at all corrupted, from whome he came out the thyrde day, without any hurt, safe & sounde: that euen so Jesus Christ after his death,

Ionas.1.2.
Mat.22.

Mat.27. Mark.15. Luke.23. John.19. Psal.16.30 Actes.2. Esai.11. 2.Cor.3. Gala.4. Ephe.2. 1.Tim.1. John.3.8. Rom.8. 1.John.3. Rom.6. Gala.5.6. Colos.3.

death, was put into a newe sepulchre (which is a place of corruption) within which he was three dayes and three nightes, not being touched with any infection, stynking or corruption, but alwayes abode safe and sound, for to declare the vertue of his blood, for to accomplishe the writing of the holy Prophets, and for to verifie the veritie aswel of his body as of his death, with which I beleeue the lawe to be buryed, abrogated, and abolished to the faythfull, not as touching the obligation that they shoulde be no more bounde to lyue and walke after the same: but onely as touching the condemnation, that is to say, that the transgression of the same, doeth not condemne them at the iudgement of God, through the faith that they haue in Christ. And therefore within one sepulchre, I comprehend three things buryed, that is to say, Christ, the law, and all the faythfull, which ought to be crucified and buryed with Christ through the mortification of their flesh.

The

The .xxx. Article.

I Beléeue that euen as Iesus Christ was delyuered to death for our sinnes, that so he arose agayne the thirde day for our iustification to immortall lyfe: wherein hee declared hym selfe openly to be very God and very man, triumphing ouer all his enemies, hauing confounded and beaten downe all his enemies, that is to say, the worlde, sinne, death, hell, and Satan: not so much for him selfe, as for vs which beléeue in him, knowing his victorie to be ours, & that in hym and through him we vanquishe those same enemies hauyng victorie ouer them, to the honour of God and our great profite.

Rom. 4. 6.
1. Cor. 15.
Mat. 28.
John. 20.
Rom. 1.
John. 2.
Oseas. 13.
Joh. 12. 16.
Luke. 11.
Heb. 2.

The .xxxi. Article.

I Beléeue & consider that resurrection of Iesus Christ not only as touching the storie, as the same of Lazarus, or other lyke which haue bene miraculously raysed vp through the vertue

John. 11.
Mat. 27.
Luke. 7.

Ose.6. 1.Cor.15. Phil.3. Colos.1. 1.Pet.1.3. 1.Thes.4. Rom.6. Colos.3. Gala.5.6. Rom.6. Colos.3. Hebr.13.

uertue and power of the Lord, but also as the example and efficient cause thereof, as the seales and markes of the generall resurrection of al the beleuers: for as Christ is rayſed the thirde day after his death, through his diuine vertue, into immortal lyfe: so by the vertue of the ſame, I hope to ryſe one day, in body and ſoule, into eternall lyfe, afterwards to be here in this world rayſed in ſpirit through a newe and true fayth, in newnes of lyfe, mortifying and crucifyng the fleſhe with the affections and concupiſcences of worlde, the which ought to be dead and crucified vnto vs, and we vnto it: for we are buryed with Christ in his death, by the baptiſme, that as he roſe agayne from death by the glory of the father without euer dying any more: that so we ſhoulde walke in newnes of life without euer ſeruing any more ſinne, ſeekyng alwayes chiefly the things aboue, celeſtiall & eternall: Forſaking the earthly & tranſitorie thinges of this world, knowyng that we haue not here a continuall Citie: but let vs ſeeke that

which

which is to come.

The xxxii. Article.

I Beléeue also and confesse, that Jesus Christ the fourty day after his resurrection, visibly, and before all his Apostles eyes went vp into heauen, that is to say: in the maiestie of God his father, in glory and eternall felicitie, in which he was before, he came into this miserable world, for to be made man, yea before the constitution of the world, that is to say: from euerlasting.

Mark.16. Luke.24. Act.1. Psal.68. Ephe.4. John.3.17.

The xxxiii. Article.

I Beléeue that he ascended in heauen for to accomplishe and fulfill, and to make an end of his pilgrimage: also for to prepare vs the place, and to open the way for vs in heauen, that we may there ascend after hym, and folow hym as our head, for to be eternally vnited with him in glory. The which we begin here through fayth: in like maner because, that of ȳ same he

Ephe.4. John.16. John.14. Heb.10. John.17. Ephe.12. 1.Cor.12. Ephe.4.

he beautifieth his Church, in sending
Joh.14.16. the Comforter vnto his Apostles (as
Actes.1.2. hee promised them) by which they
should be comforted, instructed, and
directed in all trueth: and the Church
susteyned, mainteyned, and defended,
Mat.16. against the wynds of Satan and all
the gates of hell.

The.xxxiiii.Article.

Joh.14. I Also beléeue that he is ascended in-
Rom.8. to heauen, for to be there our Pa-
Heb.9. trone, Intercessor, Mediator, and
Aduocate, because that nowe he ap-
peareth for vs, before his fathers face
obteyning for vs grace & abundance
Mat.11. of all goodnes. In so much that I
Actes.4. knowe nor receyue any other Medi-
1.Tim.2. ator betwene God and men, nor any
1.John.2. other Aduocate, nor Intercessor be-
fore GOD the father then his onely
sonne Iesus Christ our Lorde. Vnto
him I drawe my selfe, of him I con-
tent my selfe, and any other I wyll
not séeke nor looke for, fearing to blas-
pheme the name of God, giuing vnto
the creature that which belongeth

vnto

vnto the Creator, or vnto the seruant that which apperteyneth vnto the maister.

The xxxv. Article.

I Beléeue that all those which demaunde, search, or receyue any other Mediator, Intercessor, or Aduocate, towards God the father then Jesus Christ his sonne, doe abuse and dreame them selues greatly, yea doe blaspheme against God, and doe dishonour vnto Jesus Christ, and to the Saintes by which they pray. For as God the father woulde be knowen, serued, loued, feared, and honoured in his sonne Jesus Christ & not by any other meanes, so would he be prayed vnto and called vpon in his sonne and by the onely name of his sonne, & not otherwise. For besides Jesus Christ there is no other God. Herein I think not nor will not speake euil of ỹ blessed Saints which are in heauen with the Lord, but wyl honour and reuerence them, as lawful & faythfull seruants of the Lord, as the Temple of the holy Ghost and true members of Christ,

Esai.55.
Iere.2.
Wath.11.
Joh.14.16.
1.Tim.2.
1.John.3.
Mat.3.11.
17.
Luke.3.9.
John.1.3.6
2.Cor.4.
Colos.1.
Heb.1.
The saints.
1.Cor.3.6.
Rom.12.
Ephe.4.5a

1.Cor.4.11 Phil.3. 2.Thes.3. Heb.6.11.15 Psal.121. Esai.45. Jere.2. Oseas.13. Rom.11. Jam.1. Colos.1. 2.Thes.1. Apoc.4.19.

Christ, and wyll haue them as myrrours and examples before my eyes, for to folowe them aswel in their godlyfe & conuersation: as in their fayth and holy doctrine. Furthermore of them or by them, I lok for none other thing, knowing that all my goodnes, ayde and helpe, proceedeth from one onely God, by the meanes of one onely Jesus Christ, who hath made the Saintes worthie of his glory by his free grace, by which also (as I beleeue) he wyl make me worthie with them for to be their companion in glory, because that al together doe giue honor, prayse and glory vnto him alone, for euer and euer.

The.xxxvi. Article.

Psal.110. Colos.3. Heb 8.10.12 Mat.8. Job.1.2.21 Psal.37.94 John.1.10. Heb.1.

I Beleeue that the same Jesus Christ is set downe at the ryght hande of God the father almightie. That is to say, that he raigneth in one selfe maiestie and equall power with God his father, by whom he so gouerneth his vntill the consummation of the world, that no power of the aduersary

can

can hurt them without his permissi-
on and wil: also the father hath made Psalm.8.
and constituted him Lord and Ruler Mat.11.28
ouer all creatures, celestiall and ter- Joh.13.17.
restriall, geuing him all power ouer
heauen and earth, when he eleuated
him aboue all principallitie and po- Ephe.1.
wer, vertue and seignory, and aboue Philip.2.
euery name which is named, not one- Heb.2.
lye in this worlde: but also in that Esai.42.
to come. And hath assubiected all thin- Rom.12.
ges, vnder his feete: Constituting him 1.Cor.12.
aboue all thinges to be the head of the Ephe.1.
Church, the which is his body. And Col.1.
therefore I receiue not nor acknow- Math.16.
ledge anye other to be the head of the Ephe.5.
church: but one only Christ, who hath
geuen his bloud for to wash her from
her filthinesse, and to heale her of her
woundes, who keepeth, nurrisheth, John.14.16
defendeth and gouerneth her by his Zach.2.1.
spirite. He is the only head and foun- 1.Cor.3.
dation of the Church, vpon whome e- Ephe.2.
uery one ought to builde according to 1.Pet.2.
his vocation.

The.xxxvii. Article.

Mark.16. John.20. Actes.1.3. Irene. Tertul. S.Jerom. S.August. Hirgil. Fulgence.

I Beléeue that Jesus Christe is ascended into heauen, and that hee is there corporallye: that is to say, in flesh, bone, body and soule. So that he is not, nor cannot be (by such meanes and fashion) here below on the earth with vs, for asmuch as his body (although that it be glorious) cannot be in diuerse places, nor in many places at one very tyme: but so in one (according to the nature of his glorious body) that then hee cannot be in anye other: otherwise he should not be a true and naturall body, but a shadow: that is to saye: a thing appearing and not being, the which is false, and altogether against our faith. And therfore I say and confesse the true and naturall body of Christe, to be in heauen, and that from thence he shall not departe, vntyll he hath put all his enemies vnder his féete, and come for to iudge both the quick and the dead.

Math.14. Mark.6. Luke.24. John.20.

Actes.3. 1.Cor.15. Ephe.1.

The xxxviii. Article.

Ma.24.25. Acts.3.

I Beléeue when the number of the elect children of God shalbe accompli-

plished, the Lorde Jesus in that same bodye, with which hee suffered, with which he roase and ascended into heauen, shall come with great power and maiestie, visibly in a clowde, euen as he ascended, and that shalbe to iudge the quick and the dead, and shall geue vnto euery one according to Justice, vnto the good which shalbe founde among them, after theyr goodnesse, and to the wicked after their naughtines. 2. Thes. 3. Psal. 50. 97. Esai. 65. 66. Dani. 7. Malac. 3. 2. Pet. 3. Iohn. 5. Rom. 2. 2. Tim. 2.

That iudgement shalbe general: that is to say, all shalbe called and summoned to appeare personally, by ỹ voice of the Aungell, to which, all shall appeare, aswell the good as euyll, the elect, as reprobate, that euery one doo make and render vp his accompt and reckoning before the iudiciall seate of Christe, of all thinges done by them in this worlde, be it good or ill: yea, for euery idle worde, the which the world doth not thinke to be sin. Then shall all those be saued, which shalbe found written in the booke of lyfe. Esai. 45. Mat. 24. 25. Iohn. 5. Rom. 14. 1. Thes. 4. 1. Cor. 15. 2. Cor. 5. Math. 12. Dani. 12. Apoc. 20.

The. xxxix. Article.

Mat.25. Mark.4. Math.13. I Beleeue that then shalbe made the totall and last seperation of the good from the wicked, of the elect from the reprobate, the which nowe are mingled together, as the good fishes and badde in the nettes, the chaffe with the corne, and the darnell with the wheate: But when the harueste commeth, he which hath the fanne in his handes will make the seperation, and wil put the corne aside in his garner: but the chaf and tares shalbe cast into the fyre, for to burne eternally.

Math.3. Luke.3. Then shalbe perfectlye declared and knowen the iustice and mercy of the Lorde, with the fruite of the Crosse and blood of Jesus Christe: the which now wee know onely but in parte.

Math.25. Rom.2.16. 1.Cor.4. 2.Thes.3. Then the good and elect shal know the stone, vpon which they builded their fayth and hope, and shall not be confounded: And the wicked shall also knowe the stone, vpon which they stumbled, the which they reiected, contemned and despised, and shalbe confounded. Then the Lorde Jesus shall make an ende of his office and ministrie: for his mistical body shalbe alto-

2.Pet.3. Psal.118. Esai.28. Math.21. Luke.2. Actes.4. 1.Peter.2.

Sopho.3. 1.Cor.15. Ephe.4.

altogether accomplished with all his members, and shall render the kingdome and his spowse (which is the Church) vnto God his father, al faire, glorious, erreprehensible and acceptable, without spot or wrinckle, or any such thing. Then shalbe perfectly vanquished and confounded Sathan, hell, sinne and death, and all the other aduersaries of Christe, whoe at this present do exercise yet tirranny ouer all his members, holding them vnder their griefes, bondes and snares: But then wee as people rauished for Joy, will reberse the words that are written, O Death where is thy stinge? O Hel where is thy victorye But thanks be vnto GOD, which hath geuen vs victorye through Jesus Christe our Lorde.

Ephe. 5.
1. Cor. 15.
Heb. 2.
Rom. 8.
Oseas. 13.
1. Cor. 15.
1. Joh. 5.

The xl. Article.

I Beléeue that that Judgement being meruelous, terrible and feareful vnto the wicked and reprobate, is much to be desired, and of great consolation vnto the good, faythfull

Joel. 2.
Heb. 10.
Math. 24.
Luke 21.
Roma. 8.

and elect, for asmuch as the their total
Psal.127. redemption (to weete of body) shalbe
Mat.25. ended, and that they shall receiue the
Luke.14. fruit of their labors: Their Innocen-
Sapience.5 cie shalbe openly declared and knowen
Exo.32. of all the worlde, and they shall see the
Mat.10. vengeaunce and condemnation of the
wicked, which haue tirrannously af-
Rom.2. flicted and tormented them in this
1.Cor.4. world, whose iniquitye and wicked-
nesse shalbe manifested by the Lorde,
and clearely knowen of all, to their
great confusion, and to the honor and
glory of the iust children of God, the
Sapience.5 which shalbe in perfect peace and tra-
Esai.25.66 quilitie, and shall haue full ioye and
Apoc.7,21, fruition of all that, which the Lorde
hath promised and prepared for them
Esai.64, that loue him. Which the eye hath
1.Cor.2. not seene, nor the eare hath heard, nei-
1.John.3, ther hath it entered into mans harte.
Therefore I tarry and looke for that
Rom.8, great day of retribution, with a great
2.Cor.5. desire, as the same which bringeth
and declareth vnto me my chiefest
godnesse.

The xli. Artitle.

I Beléeue that wee shall not all dye, but we shalbe all changed in a moment: that is to say, that in that later day and general iudgement, some shalbe found lyuing, which shal neuer dye by seperation of ỹ body and soule: but shall abide so alyue eternally, that Christe maye be knowen Lorde and Judge of the quick and the dead, and his grace and merite may be founde greater then the sinne of Adam. For as sin hath raigned to death: In likemaner must grace raign through Jesus Christ to eternall lyfe. Neuertheless they shalbe chaunged and transformed from corruption into incorruption, from mortallity to immortallity, from despising into glory: insomuch that they shalbe the chiefest of of all the giftes, graces and benefites which the Lorde shall gene vnto those which before were dead, whome they shall not go before: but all together shalbe rauished in the clowdes before in the ayre, and also they shall be alwayes together with the Lorde.

1. Cor. 15.
1. Thes. 4.
S. Augus.
Dan. 7.
1. Pet. 4.
John. 5.
Act. 10.
Rom. 14.
2. Tim. 4.
Rom. 5.
Gala. 3.
1. Thes. 4.

BEholde for the seconde point of my faith, touching Iesus Christe, the second person of the Trinitie, and of the restoration and repairing of man, don by him.

Let vs now come vnto the third point, which is of the holie Ghoste, by whom man is restored, maintained and kept in his being.

I beleeue in the holy Ghoste.

The xlii. Article.

Gene.1.6
Psa.51.143
Esa.59.63.
Math.3.28
Iohn 14.16
1.Iohn.5.
1.Cor.12.

I Beleeue that the holy Ghost, is one diuine persō distinct from the father and the son, proceeding of them both, equall in all & throughout all, and coeternall with them, by whom the Church hath byn alwayes, is yet and shalbe ruled, conducted, directed and gouerned, vntill the consumation of this world: by whome also haue spoken al the holy Patriarkes, Prophetes and

Apostles

Apostles of our Lorde Jesus Christe. Therefore I beleeue nor receiue any other Vicar or Lieutenant of Christ in earth, within his Church: but the holy Ghost, which cannot be receiued of the wicked. John.14.

The xlvii. Article.

I Beleeue that the holy Ghost, is the wages and ernest of our celestiall enheritance, by whom we are assured, assertained and lively perswaded in our consciences, that wee are the children of God, and adoptiue brethrē of Jesus Christe, and consequently ye coheyres of eternall lyfe. That is also the finger of God, the which printeth in our myndes the fayth of those thinges, sealeth and confirmeth the promises of the Lorde within our hartes, through his goodnesse and grace, that we nede not to doubt any thing at all. 1.Cor.1.2. Ephe.1. John.1.3. Rom.8. Gala.4. Exo.8.31. Luke.11. John.14. Acts.2. Rom.5. 1.Cor.2. 2.Cor.1.

The xlviii. Article.

I Beleeue that that holy Ghost, dwelling in vs, doth regenerate vs thor- 1.Reg.10. Psal.104.

Iohn.3. Rom.6.8. Ephe.4. Colos.3. Titus.3. row his grace and vertue, into a renouation and chaunging of life, mortifying in vs, all that which is of vs and of the olde man, the flesh and the world, and quickning all that which is his, that wee should liue no more to our selues: but to Christe, who also Esai.26. Prouer.16. 2.Cor.3. Phil.2. Iohn.16. doth and worketh in vs al good works agreeable to the father, and rebuketh, checketh and vanquisheth the world of sinne, righteousnesse and iudgement.

The.xlv. Article.

Math.10. Luk.12.21. Iohn.14. 1.Cor.2. 1.Iohn.2. Esai.51.66 Iob.1.2. Iohn.14. Actes.6. Rom.8. 2.Cor.1. I Beleeue that the holy Ghost is the Doctor of the Ignorant, who teacheth, directeth and leadeth vs into the knowledg of the trueth, by which we are deliuered from darknesse and set into life. Also he is the comforter of the poore afflicted: for to ayde, fortifie, comfort and assist them in al troubles and aduersities, that they shouloe not dispaire in them, as the wicked and reprobate doo: but that they should taste and feele, the gentlenesse, benignitie and mercifulnesse of the father,

Acte.14. Heb.12. 1.Pet.14.

who

who throw crosse and diuerse trybulations doth bring his into eternall glory.

The xlvi. Article.

I Beléeue that that holy Ghost, is the spirite of lyfe, quickening all other spirites, aswell celestiall as terrestriall, and that he is only holy in him selfe, by whome all other are sanctified: so that, if any spirites are holy (as they are) either in heauen or in earth, it is not but throw the sanctitie of that holy spirite, which is the cause wherfore I beléeue in him: that is to say, that in him I hope and put al my affiance, assurance and truste, as I haue spoken before of the Father and the Sonne.

Gene. 2.
Act. 17.
Esai. 57.
John. 7. 20.
Rom. 8.

Exo. 31.
Jere. 1.
Eze. 20. 37
John. 17.
1. Thes. 5.
Heb. 9.

Behold the third point of my faith, which is touching the holie Ghost the third perso of the holy Trinitie, by whom (after that we are made by the father and restored by the sonne) we are kept and gouerned vnto the ende, Now it remaineth

A briefe and cleare Confession, *to intreat of the fourth point of my faith, which is touching the Church and the thinges concerning the same.*

I beleeue the holye catholike Church, the Communion of Saintes.

The xlvii. Article.

I Beleeue and confesse one onelye catholike and vniuersall Church, which is a holy Congregation and assembly of all the faythfull beleeuers, chosen and predestinated to eternall life, before the constitutiõ of the worlde: of whose number I accompte and beleeue my selfe to be one, through the only grace and mercy of the Father, hauing the merite of my good Lorde and Maister Jesus Christe, and not by my good workes or merites, which are none at all.

Galath. 1.
Numb. 20.
2. Cor. 11. 4
Ephe. 5.
John. 10. 7
Heb. 12.
Roma. 8.
Ephe. 1.
2. Timo. 1.
Titus. 1. 3.

The xlviii. Article.

I Beléeue that Church to be inuisible to mans sight, and vnto God alone knowen, the which is not set, tyed, or limited in a certaine place, or to certaine men, but dispersed and seperated abroad thorow out the world: Neuertheless ioygned together in harte, wil and minde thorow the band of fayth and loue, acknowledging all of them one onely God, one only head and mediator Jesus Christ, one faith, one law, one baptisme, one spirituall table, in which one onely meate and one onely spirituall drinke is administred vnto them, vntil the consumation of this world. That Church comprehendeth in it all the iust and elect, from the first iust Abell vnto the last, which shalbe found in the ende of the world, and therfore I call it vniuersall. For touching the visible Church, which is the congregation of the good and of the wicked, the elect and reprobate, and generally of all those which say that they beléeue in Christe, I beleeue

1. Reg. 19. Rom. 11. 2. Tim. 2. Gene. 22. Psal. 2. 86. Esai. 21. 49 Jere. 3. Ephe. 4. 1. Cor. 10. 11 Math. 23. John. 10. Heb. 11. Math. 23. Rom. 10. Heb. 11.

A briefe and cleare Confession,

léeue it not, because I see it with my eye, and fayth is of inuisible thinges.

The xlix. Article.

Esai.2.4.5. Mat.13.21 1.Tim.3. 2.Thes.2. Heb.3.

I Beléeue that that inuisible Church is the Lordes fielde, within which there is neither cockle nor darnell: but that it is the house and habitacle of the holy Ghost, within which there is neither Caim, Iudas, nor the wicked rich man. That it is also the sheepefolde of Christe, within which there commeth no stinking nor infected goates: but all sheepe, lambes and domesticall ewes, bearing fruit in theyr tymes and seasons. That it is the body of Christ, in which theyr is no rotten or corrupt member. That is also the spowse of Christ, pure and cleane, without spot or wrincle or anye such like thing, holy and errepreheńsible, purified and sanctified in the blond, and by the word of his head and welbeloued spowse Iesus Christe, wherfore those which are grafted in her through liuely fayth cannot perish.

John.10. Math.25. Ezec.34. Zach.10.

Rom.12. 1.Cor.12. Ephe.4. Psal.45. Cant.2.4. Ephe.5.

John.10. Roma.8.

The

The.l. Article.

I Beléeue that the giftes and graces of the holy Ghoſt, are diſperſed and geuen vnto euery one of the members of that Church, not ſo much for the perticuler profit & vtility of them, as for the generall profit and vtilitye of al the aſſemble, or Church, and that altogether through grace, without any merite, according to the good will and prouidence of God, to ſome more, and to ſome leſſe, that we may know the one to haue néede of the other, and maye ayde and helpe the one the other, in all neceſſities, aſwell corporall as ſpirituall, as members of one body.

Rom.12. 1.Cor.12. Ephe.4. 1.Cor.14. Ephe.2. Titus.3. Math.25. Luke.19. Rom.12.15 1.Cor.12. Coloſ.2. Gala.6.

The.li. Article.

I Beléeue the communion of Saintes: that is to ſaye, that all that whiche the Lorde geueth vs in this worlde, whether they bee goodes concerning the body of the ſpirite, that he geueth them chiefly to the profit and vtillitie of all the Church, and

Math.25. Ephe.4. Rom.12. 1.Cor.12.

Math.5. Acts.4. 1.Pet.4. 1.John.3. and therfore ought to be distributed and bestowed vnto all the faythfull, chiefly in necessity: Insomuch, that as we do al communicate in one GOD, in one faythe, in one law, in one bap-

Ephe.4. 1.Cor.11: tisme, and in one spiritual table, that also we may communicate in all that

Math.25. 1.Cor.4. Iames.5. which procedeth and commeth vnto vs by the meanes of all those things: for other wise we are not Christians, nor faythfull dispensators of Christe: I alwaies reiect the Anabaptisticall Communalty of goodes, wiues and o-

Math.14. John.12.13 Acts.2.4. ther like things, receiuing the Apostolicall communaltie, which hauing and possessing some goodes particularly, deuideth and distributeth vnto euery one, as he shall haue neede, and as necessity requireth.

The lii. Article

I Beleeue that that Church is as the Arke of Noe, within which there was health and lyfe, and out of which there was but death, ruine and perdition. For as Christ is, and raigneth in his Church: so Sathan is and raigneth

neth altogether out of the same, the which also is kept thorow the spirite of Christe, directed and guided by his worde, and nurrished by the Sacramentes. She shall haue alwayes aduersaries, and shalbe alwaies forced to swim in that sea, by the thunders of Antechrist, and by the windes and tempestes of Sathan. For all the gates of Hell do arme and set themselues against it. But she shal not be drowned in the waters, but shall abyde eternally. For somuch as she hath a good Patron and foundation, which is Iesus Christe the righteous. Therfore I call it myllitant, lokyng for the triumphant of the blessed, where there shalbe but peace, ioie and eternall saluation.

Matth.28. John.14. Psal.119. Mat.8.14. Mark.4. Luke.8. Esai.59.63 Zach.7. Matth.16. Esay.40. 1.Cor.3. Ephe.2. 1.John.2. Esai.25. Apoc.19.

The xiii. Article

I Beleeue that the Lorde hath geuen vnto vs three signes or principall markes, by which we may knowe that Church, that is to say: the worde, the Sacramentes, and the discipline. I call the worde, onely that which was

Matth.28. Mark.16. John.8.10. 2.Pet.1. John.5.

revealed by the holy Ghost, vnto the holye Patriarkes, Prophetes, and Apostles of Jesus Christe, the which is contained in the canonicall bookes of the olde and newe testament, by which we are mundified, and receive the very same, and altogether asmuch as by the Sacraments: That is to say, that Jesus Christe geueth and communicateth himselfe vnto vs by the worde of faith, aswell (without saying better) as by the Sacraments, although it be after another manner and fashion.

Joh. 15.
Joh. 13. 6.

Rom. 12.
Ephe. 3.

The viij. Article.

I Beléeue that worde of God to be of more greater authoritie then the Church, the which alone sufficiently declareth and teacheth vnto vs all thinges concerning our salvation, what we must doe or not doe. That is the true patron and perfect rule after which al the faithful ought to gouern and direct their life, without declining either to the right hand or left, without chainging anye thing or diminishing, knowing that all the worke of God

John. 5.
Gala. 1.
2. Tim. 3.
Esai. 28.
Deut. 4. 12. 28.
Pro. 30.
Apoc. 22.

Gene. 1.
Deut. 31.
Eccle. 1.

God are perfect, and chiefly his word.

The iv. Article.

I Beleeue that as one onely Jesus Christ amongst al men is holy and true, and all other are sinners and lyers, that also amongst al doctrines, his onelye doctrine is holye and true, and all other are vncleane, and full of lyinges. That doctrine is the fountaine of life, the lampe and pyller of fyre, for to guide vs: The bread of the soule, and the vertue of GOD, to the saluation of all beleeuers. Therefore the same onely for all occasion ought to be aduaunced, preached, heard, vnderstanded, and receiued throw out the whole worlde: to the consolation and health of the beleeuers, and to the greatest condempnation of the vnbeleeuers, wicked and reprobate. For as the Manna in the wildernesse gaue vnto some wormes, and to other some good meate, and Christe was set and geuen as a stone of offence, to the ruine of the wicked, and resurrection of the good: So the word of the Gospell,

Esai.53. Joh.8. 1.Pet.2. Psal.16. Joh.8.14 17. Rom.3. 2 Cor.1. Esa.12.40 55. Joh.7. Exo.13. Psal.119. Deut.8. Math.4. Joh.6. Rom.1. Phil.1. 2.Tim.4.

Exo.16. Mat.21. Luke.2. Joh.9. 1.Pet.2.

2.Cor.2. is vnto ſome a ſauor of death in death and vnto other a ſauor of lyfe in lyfe,

* Iohn.1. the which onely I receiue and take, for my guide, after which I will liue and dye.

The.lvi.Article.

Leuit.19. Deut.11. Iohn.5. I Beléeue ỹ the reading of that word or Goſpell, ought not nor can not be forbidden or prohibited anye man whatſoeuer, of what eſtate or cõdition

Mat.24.28. Mark.6.16 Acts.1. ſoeuer he be: But ought to be commõ vnto all the world, aſwell men as womẽ: yea alſo in a vulgar & cõmon languag vnderſtãd of al, for aſmuch as to al generally it is directed, & the promiſes of the Lord contained in the ſame

Roma.13. Luke.24. appertaineth vnto all, whereby Antechriſt with all his do exerciſe great and cruell tiranny vpon all the faithfull children of God, aſwell for that

1.Tim.4. 2.Tim.3. 2.Pet.3. he taketh from them and forbiddeth them the reading thereof, ſetting before them his dreames, cannons, and damnable traditions in ſtéede of the ſame. But alſo for that he forbiddeth and commaundeth in any indifferent

things

things, vpon paine of deadly sin and eternall condempnation, which is a true note and marke of Antechrist.

The.lvii. Article.

I Beléeue that holy euangelical doctrine, to haue byn confirmed in his time by diuine miracles, aswell by Jesus Christ, the prophets & Apostls, as by other faythfull and good ministers of the same: So that it is not nede now to haue, or demaũd other: but to content our selues with that which hath byn made, and to beléeue simply in the onely worde, without séking any further. Watching and alwayes taking héde that we be not deceiued by the false myracles of Antechriste (of which the worlde is at this daye full) whiche are doon and wrought by the opperation of sathan for to conforme all idolatries, errors, abuses and iniquities, in blinding the pore ignorannt people. The Lorde doth permit the same iustly, because they well not receiue the spirite of trueth for to be saued. Ye permitteth

Heb.2. Joh.5.10. Mark.8.9. 10.27. Luke.9.10. Ac.3.4.5.9 13.14.19.20

Math.24. Mark.13.

2.Thes.2. Apo.13.16.

3.Reg.23. 2.Thess.2.

A briefe and cleare Confession,

that they should receiue the spirite of lyinges with the effecacie of abusion for to be condempned, for that they haue allowed lying and iniquitie. And haue reiected righteousnesse and trueth. When the true myracles are done by the onely vertue of God, for the confirmation of his doctrine, and are geuen vnto the Infidelles, and not vnto the beleeuers: but the prophesie, that is to saye, the worde is geuen vnto the faythfull and beléuers.

Matth.27. Mark.16. Joh.10.21. Act.3.5.19. 1.Cor.12. 1.Cor.14.

The.lviii. Article.

I Do also beléeue the holy Sacraments (which are the second mark of the true Church (to be the signes of the Alliance made betweene God and vs, by Jesus Christ, seales of the Lordes promise and externe and visible Symboles of the inwarde faith, the which are onely two in number: to weete, Baptisme, and the holye Supper of the Lorde: These are not voyde and emptye signes, but full:

Gene.17. Roma.4. Matth.28. Mark.16. Luk.3.

S.August

Luk.22. John.1.3. Titus.3. Act.19.

That

That is to saye, not onely significatiue signes, but also exhibitiue, of the thinge they signify indeede (as wee wyll declare hereafter GOD wylling.) Touching the other fyue, whiche are receaued and exercised with great abuse and superstition in the papisticall Church: to weete, Confyrmation, Confession, Maryage, laying on of handes, otherwise called, order and vnction. I saye all those to haue beene ecclesiasticall ceremonies, whiche the holy Fathers, haue vsed in their tyme holyly, without anye superstition, whiche also we may at this daye vse after theyr example, so that it be doon without error, abuse and superstition: Alwayes saued the christian and euangellicall lybertye, the whiche delyuereth our consciences from all externall Ceremonies instituted by menne, wythout the woorde of God.

Math.19.
1.Tim.5.
2.Timo.1.
Mark.8.
Jcam.5.
2.Cor.3.
Gala.3.4.
Ephe.2.
Coloss.2.
Hebr.9.10.

The lix. Article.

Mat.28. Marke.16. Gene.17. Coloss.2.

I Beleeue that the Baptisme, is the signe of the new alliance betweene god and vs, made by Jesus Christ, and the marke of the Christians in the Gospell, as of late the Circumcision was the mark of the Jewes vnder the law. That it is also an exteriour washing doon by water, signifiing an interiour washing in the spirit, doon by the blood of Christe: the which ought to be geuen and bestowed, aswell to the litle Childeren, as to the olde ones, according to the ordinance of Jesus Christe, and that once only, without reiterating it. That is the red Sea, within which, Pharao (that is to saye the Diuell) with his prouokementes of sinne, is altogether drowned, and the Israelites passed thorow the middes safe. And afterwardes walked thorow the wildernesse of this worlde, with great anguish, werynesse and troubles, vsed daylye the celestiall Manna, which is the holye worde of the Lorde, vntyll they entred by death, into the Lande of the celestiall promise.

John.3. Ephe.5. Titus.3.

Mat.19.28 Mar.10.16 Heb.6. Ephe.4.

Exo.14.

1.Cor.10.

Acts.4.

John.6.

The lx. Article.

I Beléeue also that the Baptisme is the entrance of the Church, a washing of regeneration and a renewing in the holye Ghost, by which we renownce our selues, Sathan, the flesh, synne and the worlde, for hauing layd away the olde man with all his concupicences, we put on the newe man, which is Jesus Christe in righteousnesse and holinesse, with whome we dye, and are buried in his death, that as Christe is rysen from death, by the glorye of the Father: so should we walke in newnesse of life, mortifying alwayes that which is of vs in vs, for to destroy and roote out the body of synne.

Acts.2. John.3. Ephe.5. Titus.3.

Rom.13. Ephe.4. 1.Io.3.

Rom.6. Colo.2. Gala.3. 2.Cor.5. Colo.3.

The lxi. Article.

I Beléeue that that baptisme ought to be administred (not with oyle, salt, spittle, or such like things) but only in pure and cleane water, in the name of the Father, the sonne and of the

Mat.3.28. Marke.1. Luke.3. John.1.3. Act.13.8.9

A briefe and cleare Confession,

the holye Ghoste: after the ordinance and institution of God, without chaunging any thing, adding or diminishing, and that altogether in a vulgare and common language, vnderstanded of all: forasmuch as all that which is doon or sayde in the Churche of Christe, ought to be vnderstanded and knowen of all the faythfull. By that Baptisme wee are chaunged, and transformed from the Children of wrath, sinne, dyuell and perdition, into ỹ children of God of grace and saluation: For to bee heyres of GOD, and coheyres with Christe in eternall lyfe. And therefore it ought to be geuen and bestowed onely to reasonable creatures, which are capable of those thinges, and not vnto bels, or such like things whiche cannot receyue it, nor exercyse the thinges sygnifyed by the same.

1.Cor.14.
Matth.16.
Iohn.3.
Gala.3.
Acts.2.22
1.Pet.3.
Rom.8.
Gala.4.
Matth.28.
Titus.3.

The.lxii.Article.

I Beléeue that Baptisme of water not to bee so necessary vnto saluation

Mark.16.
Rom.2.
Act.8.9.10

tion that man cannot be saued without it, in case of necessitye: Also I doubt not of the saluation of the litle Infauntes which dye without Baptisme, but that they are saued in the fayth of theyr parentes, alwell as if they were baptised, as also in tymes past the litle Chyldren vnder the lawe whiche dyed without Circumcision, were saued in the fayth of theyr parentes. I vnderstande that onely of the children of the faythfull, to whome the promyses of the Lorde appertayned, and not to the Infidels and reprobate.

Mat.19. 1.Cor.7.

2.Reg.12.

Gen.17. Rom.4.

The lxiii. Article.

I Beleeue that the holye Sacrament of the Supper, is a holye and externe Ceremonye, instituted by Jesus Christe in his Gospell, one day before his death, vnder the likenesse of breade and wine, in remembrance and recordation of his death and passion, hauyng and contayning in it the promyse of the forgeuenesse of synnes, by whych we parti-

Myath.26. Mark.14. Luk.22. 1.Cor.12.

1.Cor.10. perticipate truly the body and blood of Jesus Christe, and are nurrished and fed in the Lordes house (which is his Church) after that we are entred in the same by the Baptisme. That also ought to be geuen and bestowed vnto all vnder both kindes, after the ordinance & commaundement of Christe, against which it is not lawfull to attempt any thing.

Math.26.
1.Cor.11.

The lxiiii. Article.

I Beléeue that in that holye Sacrament, the signes or Symboles are not in any wise chainged: but that they abide wholye in theyr nature. That is to say, that the breade is not changed nor transubstantiated (as the Caphardes and false Doctors haue taught, deceiuing the poore people) into the body of Jesus Christ, neither the wine transustantiated into hys blood. But that the breade abydeth alwayes breade, and the wine, wine, euerye one in his proper and first nature. For the wordes which Christe spake vnto his Apostles in geuing

1.Cor.11.
Ireneus.
S.Ambro.
S.August.
Chrisost.
Tertulian.

Math.26.
Luk.22.
Gen.17.
Exo.12.19.
Oseas.4.
Rom.8.
2.Cor.3.

the

the bread, saying: This is my body, I do understand and beleeue it to be spoken by a figure called Metonimia, whiche is a kinde of speaking verye common in the holye scriptures, as the holy scriptures and ecclesiasticall Doctors, Ireneus, Cyprian, Tertulian, Ambrose, Augustine, Chrysostome and such other, haue vnderstanded and declared by theyr writinges, who lyued before the Counsell of Lateran, in which was concluded ỹ transubstantiation of the bread into the body of Christe and the wine into his blod, and geuen for an article of faith to the great dishonor of God, and offence of all the Church, in the yeere of our Lorde .1050. by pope Leo the ninth, in whiche tyme Sathan was then let lose, as was forshewed in the Apocalips, & troubled the Church of Christe more, then it was before.

De sum. Trin. tit. 1. Cap. 1.

Apo. 20.

The lxv. Article.

I Beleeue that all that Sacrament lieth and consisteth in vsing, so that in not vsing, that bread and that wine

Act. 2. 20. Luk. 22. 1. Cor. 11.

S. Iuguſt Origine. wine do differ nothing from other cõmon bread and wine, which men vſe commonly in their houſes, & therfore I beleeue not, that the body of Chriſt is contayned, tyed, or encloſed, in that bread, vnder that bread, or with that bread: neither the blood, in that wine, vnder that wine, or with that wine. But I beleeue and confeſſe his body to be in heauen at the right hande of the Father (as we haue declared before) and that as often and when we vſe that bread and that wine, according to the ordinance and inſtitution of Chriſt, that truly and indæde, we receyue his body and his blood.

Article. 37.

The. lxvi. Article.

Iob. 6. 1. Cor. 10. I Beleeue that that receyuing is doone not carnallye or corporally, but in ſpyrite, through a lyuelye and true fayth. That is to ſaye, that the body and blood of Chriſte, are not geuen to the mouth, or belly, for the nurriſhing of the bodye, but to our fayth, for nurriſhing of the ſpirite, and inwarde manne to eternall lyfe.

S. Auguſt

And

And for to doo that, it is not needefull that Christe descende from heauen for to come vnto vs: but that we ascende vnto him, addressing our hartes thorow lyuely fayth an hygh to the right hand of the father, where he sitteth, from whence we looke for our redemption: and not to seeke it in these corruptible elementes. Phil.3. Colos.3.

The.lxvii. Article.

I Beléeue that that holye Supper, is a Sacrament of fayth vnto the faythfull onely, and not for the infidelles: in which one fyndeth and receyueth, that that one bringeth thyther, and no more, except it be peraduenture augmentation of fayth, grace and vertue, and therfore in the same, those onelye doo receyue and finde Jesus Christ to saluatiō which bringe it with them thorow a lyuely and true fayth. But others doo finde and receyue there onely the externe and visible Symboles, and that to their condempnation, as Iudas and other such wicked and reprobate. 1.Cor.11. Rom.8. S.August John.6. 1.Cor.10. John.13. 1.Cor.11.

The

The lxviii. Article.

Luk. 22. 1. Cor. 11. Irenæus.

I Beléeue that that Sacrament containeth two thinges, one which is terrestriall, carnall and visible, another which is celestiall, spirituall and invisible: and I do confesse that as our body and inward man receyueth the terrestriall and visible thing which is the bread and the wine, by which it is alymented and nurrished, that also verely our spirit and inward man receiued the celestiall & spirituall thing, signified by the bread & wine, to wete, the body and blod of Christe: So that we are made one with him, bone of his bones, flesh of his flesh, participating with him in all righteousnesse and other vertues, gifts and godnes, which the eternall father hath put in him.

Ephe. 5.

The lxix. Article.

1. Cor. 10. Epa. 1. 2. 6. 17.

I Beléeue that the holy Fathers, Patriarkes, Prophetes and all other faythfull and god people, which haue

gone

gone before vs and are dead in faith, dyd knowe farre of him that shoulde come, to wete, Christe, by the worde and fayth: and did receyue asmuch, and the verie same, which wee receyue nowe by the Sacramentes: who also were of the verye same Churche, fayth and lawe, of which we are: Christians as wee are, and haue vsed the same Sacramentes in figure, which we vse in deede. Hebr.11. Joh.6.14. Ephe.3. Rom.1.3. Gala.3. Ephe.4. 1.Cor.10. Num.20.

The.lxx. Article.

I Beleeue that vnto that holy Table ought to be admytted, but onelie the faythfull, the true contryte and penitent, and all that are vnworthy to be reiected, for feare least they defyle & contamynate the holy meates, which the Lorde geueth not, but vnto this domesticall and faithfull. I call vnworthy, all Infydels, Idolaters, blasphemers, contempners of God, Heretikes, and all people which make sectes, for to breake the vnitie of the Churche: all periured persones, all those which are rebel- 1.Cor.5.10. 11. 2.Thes.3. Math.7.15

lious againſt their fathers and mothers, and their ſuperiors, all ſeditious perſons, quarrellers, fighters, whoremongers, theeues, rauiſhers, couetous, dronkerdes, gluttons, and generallye, all thoſe which leade a ſlaunderous and diſſolute lyfe. Such manner of people haue no parte nor portion in the kingdom of God, therfore they ought to be reiected and put out of the Church: with whome it is not lawfull to frequent, eate, drinke, or contract allyaunce, except it bee peraduenture to win and leade them to repentaunce.

Gala.5. Ephe.5.

Rom.16. 1.Cor.5.6. 2.Cor.2.6 2.Thes.3.

The.lxxi. Article.

The Maſſe

I Beléeue that the popiſhe Maſſe is not, nor can not be the holy Supper of the Lorde. But a mere inuention of lying and wicked men: altogether contrarie vnto the ſame, as the nyght to the daye, Beliall to Chriſte: The which ſhall be knowen of all men, more clearelie then the none day, by the conference and collation made betweene the inſtitution

of

of that Supper, recyted and wrytten by the Euangelistes, and chiefly ye by the Apostle Saint Paul, and the celebration of the Masse. Therefore it is not a remembraunce of the true sacrifice, that is to saye, of the death and Passion of Christe, as the holye Supper is. But a renouncing of the same, for so much as it attrybuteth that which belongeth vnto the onelie blod of Christ shedde vpon the crosse, to wete, satisfaction, purgation, and remission of sinnes, with collation of grace: and maketh vs to worship the creature, in stede of the Creator, a pece of breade in stede of Jesus Christe our onely Lord, sauiour, and redemer.

Matth.26. Mark.14. Luk.22. 1.Cor.11. Psal.115. Rom.3.5. Colo.1. Hebr.9.10. 12.13. 1.Pete.1. 1.John.2. Apoc.1.15.

The.lxxii. Article.

I Beleeue the thirde marke of the Church (which is the Ecclesiastical discipline) to be greatly profitable, yea, necessary in ỹ Catholike church, for ỹ consolatiõ of the good, & correctio of the wicked: The which also I receyue, & submyt my selfe to the same,

Matth.28. Luke.17. John.20. 1.Cor.5.10. 14. Acts.5.8. 1.Cor.5.

knowing that it is the ordinaunce of Christe in the Gospell: The which also was practised by the Apostles in the primatiue Church, that all might be done honestlie and in good order: which is an honest and necessarie thing in euery Congregation.

1.Cor.2.
1.Tim.1.
1.Cor.14.

The.lxxiii.Article.

Math.16.

I Beléeue the power to bynde and lose, excommunicate, and absolue, which we call commonly the keies of the Churche, to bee geuen of God. not vnto one man or two, or to any particularly, but vnto al the Church, that is to saye, to all the faythfull and beléeuing in Christe, not for to destroye, waste or consume, but for to buylde vp and aduaunce it altogether. Therefore I saye and confesse that the excommunication or absolution of the same, ought not, nor can not be geuen at the appetyte, or wyll of some particularlie, but by the consent of all the Churche, or at least of the greatest, best, and holyest parte

Math.18.
Iohn 20.

1.Cor.10.
2.Cor.6.

of

of the same, congregated, and assembled in the name of Christ with prayers.

The lxxiiii. Article.

I Beléeue that excõmunication executed duelye, accoꝛding as Jesus Chriſte hath declared, and commaunded in his Goſpell, to bee of ſo great aucthoꝛitie, powꝛer & ſtrength, that it can ſhutte men out of heauen. So that all thoſe which are by lawfull excommunication reiected, and put out of the Church mylitant, they ſhall be alſo reiected and put from the Church tryumphant, which is in heauen (except they repent) that is a ſharpe ſwoꝛde foꝛ to cutte away the rotten members of the myſtricall body of Chriſte, which is his Churche. A key foꝛ to ſhutte vp the heauens againſt the wicked, and a rodde to chaſtice & coꝛrect them: The which yet neuertheleſſe, is not made foꝛ to confounde them, but as a ſpyꝛituall medicine foꝛ to amend, relieue, heale,

Math. 18.
Ioh. 20.
Math. 16.
Acts. 5. 8.
1. Coꝛ. 5.
2. Coꝛ. 2.
Math. 18.
1. Tim. 1.
Math. 16.
Acts. 5. 8.
1. Coꝛ. 5.
2. Thes. 3.

The .lxxv. Article.

Math.18. I Beléeue that that excommunica-
on (which is the last staffe of the
Churche) ought not, nor can not
1.Cor.5. be cast against any person, which
first hath not receyued and made pro-
fession of the faith and christian Re-
ligion. As also it cannot be pronoun-
2.Thess.3. ced for everie small thing, as are,
debtes, or other lyke thinges. Nor
Acts.5.8. also be executed against all sinners,
1.Tim.1. but onely against publycke, rebelli-
2.John.1. ous, and obstynate sinners, towards
Math.18. whome the worde of God, and the
Luke.17. brotherly correction, commaūded by
Christ in the Gospel, taketh no place.
John.9.12. Wherfore all those do greatly abuse
16. that staffe which do excommunicate
the Christians, for smal things, with-
out hauing suffred the brotherly cor-
rection. In lyke manner also, those
which do excommunicate the Iewes,
Turkes, Heathens, & other Infidels:
yea, also the Flyes, and other brute
beastes,

beastes, wylling to cast & put out of the christian Church, all that which neuer was in it.

The lxxvi. Article.

I Beléeue besides the same, that the vnitie of spyrite & wyll, peace concorde and loue, that is to saye, true loue and brotherly delection, amiable & the mutuall supporting the one towardes the other, is also one of the markes and signes of the true catholyke Church, & of the faithfull childrē of God, by which they are known to be of the schole, & number of the Disciples of Jesus Christ: And we must not glory of the tytle of Christian, or of the fayth, saying: I beléeue, I beléeue: except we haue that loue, peace, charitie, and true vnitie of the harte together, agréeing the one with the other in all good workes: For the true faith neuer goeth wont these things, by which also, it declareth & manifesteth it self vnto al. These are ỳ signs & marks of the true christian church, to which she is bound & tyed, and not

Ephe. 4. Joh. 13. 15. Roma. 12. 13. 15. Gala. 6. Joh. 2. 3. 4. Jere. 7. Matth. 7. 21 25. Luke. 6. 13. Rom. 2. 1. Cor. 13. James. 2. John. 8. 14. 1. Joh. 2. 3. 4.

S. August. to a certaine place, tyme or persons. And there she is perfect, where these markes are founde and exercised: and not otherwise, that if one of that fayle, then it is not perfect. And although that, that total perfection can be founde for the estate of this present world, in the Church myllytant, yet the faulte ought to be acknowledged before the Lorde, and to endeuor to remedy and set it in good order.

The lxxvii. Article.

Luke.22. Math.28. Mark.16. Luke.24. Math.10. Mark.6. Luke.9.10. Ephe.6.

I Beléeue & receyue in that Church two swordes, that is to saye, two powers, the one Ecclesiastical and Spyrituall, the which consisteth in the onely administration of the word and Sacramentes, she caryeth, neyther rodde, nor staffe, other then the tongue, & she useth none other knyfe then the sworde of the spyrite, which is the worde of God. In lyke manner I confesse that all those which haue that sworde betwéene their handes, ought to be irreprehensible, aswel in

Iesuit.21. Iere.23. Ezec.34. 3.Reg.2. 1.Tim.3. Titus.1.

their lyfe as doctrine: Otherwise, one ought to depose & put them from their offices, and to put and substytute other better, in their places.

The other power is pollitike, to wete, the Magistrate, as touching externe and ciuill things, for to geue according to Justice vnto euerie one that appertaineth vnto him. Rom.11. 1.Pet.2.

The.lxxviii. Article.

I Beléeue that the Magistrate, is one ordained of God in his church for to defende the good people, and to chastice and punishe the wicked: To whome also we must render and geue the tribute, honour and reuerence, and obey him in all thinges, which are not against the worde of God. And I do vnderstande that not onelye of the faythfull Magistrate: But also of the vnfaithfull, wicked and Tyrant: to whome also we must obey as to the Lorde, in all thinges: so that hee commaunde nothing against the worde of the Lorde: For then wee ought rather to obey God then Exo.18.22. Deu.16.17. Prou.8. Esai.1. Dani.2. Roma.13. 1.Peter.2. Mat.17.22. Mark.12. Luke.26. John.18. Ephe.6. Colos.3. 1.Peter.2.

then men, after the example of the Apostles Peter and Iohn.

The. lxxix. Article.

Rom. 13. Deut. 7. 12. 17. 3. Reg. 15. 4. Reg. 18. 23. Nehemias. Esai. 49. 4. Reg 23. Nehem. 8.

I Beléeue that vnto the Magistrate belongeth not onely to haue regard ouer pollityke thinges, but also ouer the Ecclesiasticall thinges, for to take away and put downe all Idolatrie, and all false seruing of God. For to destroy the kingdom of Antichrist, and all false doctrine: and to promote the glorie of God, and to aduance the kingdome of Christe: to cause the worde of the Gospell to be preached euery where, and to maintayne the same euē vnto death: Also to chastice and punish the false Prophets, which leade the poore people after Idolles and straunge Gods: and which in stéede of the Gospell, do preache and teach the fables & traditions of men, to the dishonor of God, and of Jesus Christe his sonne, to the great euyll and offence of the hearers, and to the ruyne of all the Church. Vnto that Magistrate, euerie person of what

Deut. 13.

Roma. 13. 1. Pet. 2.

estate

estate or condition so euer he be, ought to be subiect & obeye him in all honest and reasonable things, for that he representeth the person of ỹ great Lord, before whome euerye knée ought to bowe: Therefore he ought not to be forgotten in our prayers, for that the Lord wil dyrect him in al his wayes, and that we maye ioyne together in good peace and trãquilitie vnder him.

Exod. 22. Prou. 16. 19. 20. Baruc. 2. 2. Tro. 10. Psal. 82. Esai. 45. Roma. 14. Jerem. 29. 1. Tim. 2.

The .lxxx. Article.

I Beléeue that that Magistrate (as also the sacraments and other lyke things) was ordayned of the Lord for to ayde the imperfection of man in the corrupt nature after the sinne, whome the faythfull (after he hath proued all other meanes) may holyly and iustlye vse in all controuersies, which maye happen betwéene him and his neighbor, and for to make an ende and peace in all things. Wherfore hee which in necessitie wyll not vse him, ought rather to bee iudged an Annabaptist, then a Christian.

Deut. 17. 1. Reg. 8. 1. Cor. 6. Rom. 13.

The

The.lxxxi. Article.

Exod. 22.
4. Reg. 23.
2. Cron. 15.
1. Esdr. 10.
Hebr. 6.
Deut. 6. 10.
Leuit. 19.
Exo. 20. 23.
Math. 5.

I Beléeue that the Magistrate, holylie maye geue the oathe vnto the faithful in iudgement, for to know the trueth, and to make an ende of all controuersies and dyfferences betwéene men, the which ought to bée done by the onely name of the lyuing God: for asmuch as it is the thyrde commaundement of the fyrst Table. And although that the Christian perfection be, to saye simply, yea, yea: nay, nay: without swearing any thing at all. Yet neuertheless, the faithfull maye holylie vse an oath in place and tyme, with discretion, in the feare of God, for honest, iust and true thinges, for to confyrme the trueth, when the honour of God, or the health of our neyghbour dependeth on it, and not otherwyse. For the man that accustometh him selfe to swearing shall be filled with iniquitie, and the plague shall neuer depart from his house. I do also confesse, that as all oathes, vowes and

Jam. 5.
Jerr. 4. 12.
Esay. 9.
Gene. 22.
Hebr. 6.
Rom. 1. 9.
2. Cor. 1.
Gala. 1.
Eccle. 23. 27
Deut. 23.
Iosua. 4.
Psalm. 76.

promises

pʀomyses (made accoʀdinge to the Loʀdes woʀde) be it vnto God, oʀ to men, aʀe obligatoʀie, and ought to be kepte and obseʀued inuyolablie. Also that those which aʀe made without, oʀ againſt the woʀde and commaundement of God (as aʀe the monaſticall vowes and other ſuch like, which pʀomiſe impoſſible thinges and altogether againſt the woʀd of the Loʀd) do bynde nothing at all: but maye be holylie bʀoken and vyolated: Foʀ in wicked pʀomiſes, and in fooliſhe and indiſcʀete vowes, the faithfull, pʀudent and wyſe man maye change his mynde.

Ecclc. 5.
Malac. 1.
Math. 5. 23
Judges. 11.
Math. 14.
Acts. 23.
1. Reg. 25.

The lxxxii. Article.

I Beléue & confeſſe that the eſtate of mariage is honoʀable amongſt all men, and the bed vndefiled, holy and cleane, oʀdayned and inſtituted of God foʀ generation, and foʀ to auoyde foʀnication, from which none ought noʀ can not be reiected (except there be ſome iuſt and lawfull let by the woʀde of God,) but ought to be

Hebr. 13.
Gene. 2.
Math. 19.
1. Cor. 7.
1. Tim. 3.
Titus. 1.
Leuit. 18.
Gen. 1. 8. 9.
1. Cor. 7.

kʀe

Sapi.8. Math.19. free for al men of what estate or condition soeuer he be. For it is a great deale better to marie then to burne.

1.Cor.7. Sapi.8. Mat.19. 1.Cor.7. 1.Cor.3.6. And therefore those which haue not the gyft of contynencie, are bound to marie: least the temple of the holye Ghost, that is to saye our bodyes, be polluted or prophaned.

The.lxxxiii. Article.

1.Tim.4. 2.Tim.3. Rom.14. Malac.1.2. Baruc.2. Esai.1.9. Jere.6.13. Oseas.6. Amos.5. Gala.4. Collos.2. Roma.14. 1.Cor.8. 1.Tim.4. I Do also beleeue that the forbidding of mariage to certaine persons, as also the forbidding of meates, the difference of daies, apparel, and all such lyke thinges, is the diuellysh doctrine of Antechriste, altogether contrary to the christian and euangelicall lybertie, geuen by Jesus Christ, the which deliuereth vs from all those legalles, & externall ceremonies, and putteth vs at lybertie to vse all things (without offence neuertheless of our neighbour) with geuing of thankes vnto God. For all thinges are made holy by the word and praier, to him which hath

hath known and receiued the trueth. Wherfore to compel and constraine the christians to such things. that is, to take from them, & rob them of the christian liberty, to tyrannyse them, and bring thē vnder againe the curse of the lawe, of which Christe by his death and passiō hath deliuered them. And it is a true marke and note of antechrist.

Apo.13.17.
Gala.3.

The.lxxxiiii. Article.

I Beléeue ý the pure and true seruing of God consisteth not in those ceremonies & outward things, nor in much babling, and mumbling of long prayers, nor in crying and howling in the Temple, lyke vnto Asses, or the Prieستes of Baall. But in spirituall thinges, as are the liuely and true faith in God, and in his worde by his Sonne Jesus Christe, working by charity towardes their neyghbor, in true and perfect inuocation of his name, with obedyence to his commaundementes, and humility of spirite according to his worde. For as God

Esai.1.
Iere.6.
Math.6.23
Luke.17.
3.Reg.18.
Iohn.5.6.
Rom.14.
Acte.7.17.
Gala.5.
Gene.4.12.
21.
Psalm.50.
Joel.2.

John.4. 2.Cor.3. God is a spyrite, so woulde he be serued in spyrite and trueth.

The lxxxv. Article.

Esai.1. Jerem.6. Amos.5. Esai.37. Jere.2.7.9. 32. Eze.5.6.16

I Beléeue that all the seruyng of GOD which is done without hys worde and commaundement to be Idolatrie and wickednesse. I call Idolatry (after the fashion of the Prophetes) not onely that which is done to the honor of an Idoll, or of strange Gods. But also that which is done for the honor of the liuing God, without his worde and commaundement. Therefore Idolaters are not onelie those which do worshyp and serue Idols and straunge Gods, as the Ethnickes, Panymes and such lyke: But also all those, which worshyppe and serue the true God of heauen, after their fantasie, or traditions of men, without fayth, without the worde, and otherwise then God commaũded. And on the other syde, I call those faithfull which do acknowledge and serue one onely God of heauen, after his worde and commaundement, of whom

3.Reg.3.12 15.22. 4.Reg.12. 14.18.23. Esai.29. Math.15.

1.Cor.10. Gala.2.

whome all the woꝛks aſwell externall and internall, coꝛpoꝛall as ſpyꝛituall, are the truc ſeruing of the Loꝛde, foꝛ that they are done in the fayth of the ſonne of God, and accoꝛding to the vocation of the Loꝛd, accoꝛding to which euery faithfull perſon ought to walk. Colloſ.3. Rom.12. 1.Coꝛ.7. Ephe.4.

The lxxxvi. Article.

I Beléeue and confeſſe, that it is not lawfull foꝛ any Chꝛiſtian, to be aſſiſtant, neither in ſpirite noꝛ body, to the ſacrifices of Idolaters, noꝛ alſo to enter into their Temples, whyleſt they are doing their Idolatries & Sacrifices: except it be foꝛ to rebuke thē, in ſhewing them their abuſe, and to teach them ẏ trueth, as the holy Pꝛophets and Apoſtles haue done, and not foꝛ to dyſſemble as Hypocrites. Foꝛ if the body be a creature of God (as it is) as the ſoule is the Temple of the holy Ghoſt, and member of the miſticall body of Chꝛiſte: If it muſt one day ryſe againe, and poſſeſſe the eternall lyfe with the ſoule, it muſt alſo neceſſarily be, that it be altogether geuen Deut.13. Eſai.52. 1.Coꝛ.10. 2.Coꝛ.6. 3.Reg.13. 4.Reg.10. Actes.3.9. 17.19. Gene.2. Iob.10. 1.Coꝛ.3.6. Ephe.5. 1.Coꝛ.15. Iohn.5.11. 1.Theſ.4.

A briefe and cleare Confession,

vnto the seruing of God in this world with the soule and spyrite: Otherwise they cannot be ioygned together after the generall resurrection: but being seperated, the one should be in heauen with God whome he loued, and the other in hell with the diuell whome hee serued: the which is an impossyble thing. Therefore I saye, that all those dissymulations to bee a verte renouncing of Christe and of his Gospel. In lyke manner I beleeue & confesse that all those sayninges and false shewes, by which the veritie of the Gospell is hidden, and the word of God despised, or by which the ignorannt and Infidel is confirmed in his error, or by which the weake is offended, are not of God, but of Satan, altogether contrary vnto the truth of the word. Therfore we must not halt on both sides, but go vprightly before that great God, which seeth, beholdeth, & knoweth all things: yea, before they are begun.

Matth.10. Rom.10. Luke.12. Gala.2. 2.Mach.6. 1.Reg.18. Dan.13. Heb.4.

The.lxxxvii. Article.

I Do also beleeue that the beginning of all Idolatryes, was the excogitation

Sap.14. Psalm.97.

tion and fyrst inuention of Images, the which also were made to the abhomination and offence of the Soules of men, and are as snares and nettes to the feete of the ignorannt, for to make them stumble. Therefore they ought not to be honoured, serued, adored, nor suffred in the Temples or Churches, nor in the places where the Christiãs do assemble them selues together for to heare and vnderstand the word, but altogether to be taken away & destroied, as the seconde commaundement of God doth well declare, and that by the publyke authoritie of the Magistrate, and not by the priuate authoritie of one perticular man. For the woodde of the gybbit by which one doth Justice, is blessed of God: But the Image made with mans hande, is curssed of God, and he that maketh it with it. Therefore we ought to kepe our selues from Images aboue all thinges.

Esai.40. Osc.10. Baruc.6.

Psalm.114.

Deut.7.16. 27.29.

Exo.20.23. Deut.7. 4.Reg.18. 23.

Deut.17. Sapi.14. Psal.114. 1.Iohn.5.

BEholde what I beleeue of the catholike Church, and of the thinges concerning the same: and thas is for the fourth point

A briefe and cleare Confeſsion,
of my faith. Nowe remaineth to ſpeake of the fruites proceeding from it, and what I receyue by that faith, which are three in number. Whereof the firſt is.

The forgeueneſſe of ſinnes.

The.lxxxviii. Article.

Iob.15.25.
Pſal.14.15.
Roma.3.
1.Iohn.1.
Eſai.53.
1.Peter.2.
Gene 8.9.
Pro.20.
Ephe.2.
Iohn.8.
Rom.3.
Iohn.3.
Rom.11.
Gala.3.

I Beléeue ỹ all thoſe which are come, and which ſhall come of the race or lyne of Adam, generallys are conceiued and borne in iniquity & corruption (except one onely Ieſus Chriſte) and that they are all ſinners & tranſgreſſors of the lawe and wyll of God: And according to their nature, corrupted, the chyldren of wrath, worthy of Gods iudgemẽt, of condempnation & eternall death, hauing all néede of the grace & mercy of God, and of the blod of Chriſte to be ſhéad. For God hath encloſed all men vnder ſinne, that hée ſhoulde ſhewe mercie vnto all thorow Ieſus Chriſt our Lorde.

The

The. lxxxix. *Article.*

I Beléeue that the knowledge of sin, Rom.3.7.
procéedeth from the law, but the for- Jerem.31.
geuenes & pardon of the same com- Mich.7.
meth from the Gospell, and is geuen Joh.3.5.10.
vnto vs throwe the only grace & mer- Act.4.5.10
cie of God, in the blood of Jesus Christ, Ro.4.5.10.
kéeping the faith that we haue in him, Ephe.2.
by which wee are reputed righteous Titus.3.
before God: and not throwe our good
works or merites, nor by the merites
of ỹ purest creature celestiall or terre-
stiall: For I do not know, nor receyue Esai.53.
any other merites thē those of my good Rom.5.6.
Lord, master and onely sauiour Jesus Ephe.5.
Christe, who hath merited & satisfied Hebr.9.10.
aboundantly for vs, and hath payd the
debt, for all his, in cancelating ỹ hand 1.Peter.2.
wryting and obligation which was a- 1.John.2.
gainst vs, and taking it away frō the Colos.2.
midst of vs, hath fixed it in the Crosse.

The. lxxxx. *Article.*

I Beléeue that that iustifying fayth, Math.16.
is a pure & singuler gyft of God, the John.6.

Ephe.2. Roma.10. Hebr.12. which is commonly geuen by the hearing of the worde, vpon which onely it is builded, and not vpon the doctrines and traditions of men. I call the iustifying faith, a certayne assurannce and sure perswasion of the good wyll, loue, grace, goodnes and mercy of God towardes vs, by which we are assured and verely perswaded in our harts, of the mercy, fauour and beneuolence of God the Father, that he is for vs, towards vs, & against vs, and wil be vnto vs a mercifull father, to pardon our sinnes, & to geue grace to adopt vs for his children, and to constitute vs to be his heyres in the eternall life, and that altogether frely, in his sonne, and thorow his onely sonne Iesus Christ our Lorde, and not thorow our merites or good workes. That faith can dw all thinges, and nothing is impossible to it: the which is neuer perfect nor great inough in vs, therefore we ought alwayes to pray with the Apostles, saying: Lord encrease our faith, helpe our vnbelefe. For that onely doth comfort vs, maketh vs holy, righteous, and agreeable before the Lorde, doth make and

Faith. Roma 8. Gala.4. Iohn.3. Math.7. Roma.5. Ezech.18. 1.Timo.1. Iohn.1.3. Gala.3.

Ephe.2. 2.Timo.1. Titus.3.

Mat.17.21. Luke.17. Mark.9. Philip.4.

Luke.17. Marke.9. Philip.4.

Luke.17. Iohn.1.36. 20. Acts.10.15.

and declare vs to bee the chyldren of God, and heyres of eternall life. The which also is the mother, the begynning and roote of all good workes, as infydelitie is the fountayne and roote of all euylles. Rom. 1.14. Gala.3.4. Hebr.11. Roma.14

*The.*lxxxxi. *Article.*

I Beléeue moreouer, that the good workes are not superfluous, vaine nor vnprofitable, but necessarie to saluation: I call good works, not those which are done after the fantasie or commaundement of men, but those only which God hath cõmaunded to be be done, by his worde, the which ought to be done, not for to merite any thing towardes the Lorde, or for to auoyde eternall condempnation: But onelye, because that God hath commaunded them: And for to testifie the loue which we haue vnto the Lord, and the obedience vnto his worde and commaundement: And to the ende that in vs and by vs bee be glorifyed, and our neighbours, alwell faithfull as vnfaithfull, Matth.7.19 21.25. Joh.3.8.10 13.14. Roma.2.12 1.Cor.13. Gala.5.6. Workes. Roma. 14. Luke.17. Esai.64. Gala.5. Exo.20. 1.Thes.4. Joh.14.15. Matth.5. Ezech. 16. Roma.2.

1.Pete.2. Iam.2. maye be edifyed. Lykewise to shewe and manifest the faith which we haue in God and in his worde, as the good Math.7. tree declareth him selfe, and is known by his fruite, and for to render certain 2.Pete.1. and sure our vocation, election, and Predestination. These are the endes of good workes commaunded of God, and who so euer dooth them to any o- Gala.2.5. ther ende, hee abuseth, sinneth, dooth wrong and dishonor vnto the blood of Christe, and dishonoreth God and his worde. For by his doings he declareth Christe to haue dyed in vaine.

The.lxxxxii. Article.

Esai.43. Math.9. Mark.2. Luke.5.7. Mat.10.16. 18. Mark.16. Luk.24. John.20. 1.John.1.2 Acts.2.3.5. 10.15. I Beléeue ỹ there is no man in this worlde, nor in the other, neyther in heauen nor in the earth, which can forgeue and pardō my sinnes, but one onely God, who also hath geuen the power and authoritie vnto the Mynisters of his worde, to declare vnto the faythfull that beléeue, and which are contrite and penitent, the remission of their sinnes to be done by grace frely, in the blood of Christe shead for them.

And

And to declare them to bee absolued from their sinnes, and that altogether by the Minister of the worde, in the catholyke Church, in which that forgeuenes is made and done, and not otherwyse. But of our parte, is requyred entyre and true repentaunce. The which hath two partes. The first is contrition, that is to saye, knowledge, with displeasure and detestation to sinne, the which is administred by the lawe, and causeth in vs a despayre, if it be not ayded of the other parte, which is the lyuelie faith in the mercie of the father, by the blood of Iesus Christ, the which proceadeth from the Gospell, that doth comfort vs, and maketh vs to persyst and finde grace and fauour before the iudgement of God.

2. Cor. 3. 5. 10.
1. Peter. 3.
Repentãce.
Ezech. 18.
Esai. 55.
Acts. 3.
Iere. 18.
Gene. 4.
Math. 27.
Math. 3.
John. 3. 8.
Roma. 5.
Iere. 3.

The. lxxxxiii. Article.

I Beléue that the sinne abydeth alwayes in man, yea, vnto those that are sanctified, after the regeneration made by the baptisme and the holie spyrite, the which neuertheless is not im-

Iob. 3. 6. 7. 9.
Jerem. 20.
Math. 6.
Rom. 7. 8.
1. John. 3.

Math.21. 1.Ioh.3. Hebr.11. Ioh.3.5.6. Roma.8.1 1.Ioh.4.5. Mark.6. Ioh.3.8. Roma.8. 1.Ioh.3.5

imputed vnto them, through the fayth that they haue in Iesus Christe: For as all the sinnes of the Infidels and reprobate are mortall and irremissyble, because of their infidelitie, so all the sinnes of the faithfull and elect are veniable and remissible, because of their fayth: And therfore I beléeue one onelie sinne to be mortall & irremissyble, that is to saye, Infidelitie: That is to say, not to beléeue in the sonne of God, for where true faith in Iesus Christe is founde, all sinnes are hydden, couered and pardoned.

¶ I beleeue the resurrection of the flesshe, which is the seconde fruit of my fayth.

The.lxxxxiiii. Article.

Iob.14.19. Esai.26. Dan.12. 1.Cor.15. Apoc.20. Ioh.5.11.

I Beléeue a resurrection to come, and generall vnto all the worlde, aswell to the good as euyll: The which shall be done at the ende and consummation of the worlde, by the vertue

of

of Christe, and by the ministring of the Angels: the which with a lowde Trumpet shall call all the worlde before the Lorde, and shall assemble all the elect, from the fowre windes, from the highest heauens, vnto the lowest part of the earth, and shall seperate the wicked from the middest of the righteous: and shall cast them in the fornace of fyre, where shall be wéping & gnashing of téethe. Then the righteous shall shyne as the Sunne, in the kingdome of their Father. And shalbe lyke and companions with the Angelles of God. That is the seconde resurrection, and blessed is he that shall haue parte and portion in the same, for he shal neuer be touched with the second death.

Math. 24. 1. Thes. 4. Math. 13. Dan. 12. Math. 22. 2. Timo. 2. Apoc. 20.

The. lxxxv. Article.

I Beléeue that that resurrection shall be done in flesche, and not in spyrite. That is to saye, that the soule or spyrite of man shall not ryse againe, for so muche as it is immortall, and neuer dyeth. But the bodye, the which

Ezech. 37. Sopho. 3. Philip. 3. Eccle. 12. Mat. 10. 22. John. 3. 5.

2.Cor.5. Which before (aswell according to his
Gene.3. nature, as through sin) was subiect vn-
Rom.5.6. to death, corruption, rotten & brought
into dust and ashes, shall be rayled vp
1.Cor.15. and vnited with his soule and proper
spirite, and set in a perfecter estate
Gene.2. then that of the first man before sinne,
Eccle.17. exempted from all corruption of sinne,
Roma.8. and consequentlie from all other im-
Phil.3. perfections, like vnto the glorious bo-
dye of Christe.

The lxxxxvi Article.

Iob.19. I Do also beléeue that I shall ryse a-
Iohn.5.11. gaine, not in the flesh or body of a-
Acts.23.24. nother mans, but in my very owne
2.Cor.5. body, which I brought from my mo-
thers wombe: with those same bones,
with ý very body which I haue nowe:
The same notwithstanding transfor-
med and chaunged: made of mortall,
1.Cor.15. immortall: of corruptible, incorrup-
tible: of vyle and contemptible, glo-
rious. And therefore I looke for my sa-
Phil.3. uiour Iesus Christe: who through his
vertue, shall transfigure my vile body:
that it maye be lyke vnto his glorious
body,

body, according to ỹ power, by which hee can make all thinges subiect vnto himselfe.

¶ I beleeue the lyfe euerlastyng. VVhich is the thirde and laste fruite of my fayth.

The .lxxxxvii. Article.

I Beléeue that I shall ryse againe (as I haue sayde) with all the faithfull and electe, not for to dye againe, as those which were myraculously rayfed, aswell by Christe, as by the Prophets and Apostles and such other, but into an immortal, eternall and perdurable lyfe, for to raigne eternallye with God in body and soule: And hereof I am very certayne and doubte nothing at all of it: knowing that whosoeuer doubteth of his saluation made by Jesus Christe, he shall neuer bee saued. Wherefore, euen as I am sure and certaine, that Christe is dead and rose againe for mé, and doubt nothing

3. Reg. 17.
4. Re. 4. 13.
Math. 9. 27
Luke. 7.
John. 11.
Acts. 9. 20.
John. 5. 11.
John. 3.
Roma. 8.
Gala. 3. 4.
Ephe. 1.
Roma. 4.

at

at all therof. but am sure and certaine of my saluation made by him. And
Iohn.3.5. 6.8.10. that infallibly I shalbe saued, and shal go into eternall lyfe by him.

The.lxxxxviii. Article.

1.Cor.13. 1.Iohn.3. I Beléeue that then I shall sée face to face, him whome I do nowe sée but by the glasse of fayth, & shall know
Psalm.110. 1.Cor.15. him perfectly, whome I knowe nowe but partlye, who after that he hath destroyed and confounded all his aduersaries, putting them as his fote-stoole, wyll make all thinges newe, for
Esa.65.66. 2.Peter.3. the glorie of his chosen. And shall be God all in all, and in all things: Then
Apoc.21. Ierem.31. Hebr.8. euery one shall not teache his brother, saying: Knowe the Lord: For all shall knowe him from the greatest to the least among them.

The.lxxxxix. Article.

Luke.16. Numb.16. I Doo also beléeue that as the soules and spyrites of the Infidels, wicked

and

and reprobate, after they are departed from the body: that strayght way they descende into hell, in the eternall fyre of hell, their bodies remayning in the earth corrupted and rotten: So the spirites and soules of the faithfull, and elect children of God assoone as they depart from their body, without tarying any whytte, doo go straygbt way into heauen into glorye with the Lorde. And there doo looke for alwayes with great desyre, the comming and totall redemption of their bodyes, the which they haue left rotten and corrupted in the earth, the which they shall obtaine at the latter daye, and not before.

1. Peter. 3.
2. Peter. 2.
Jude. 1.
Apoc. 20.
Luke. 23.
John. 5. 6. 8 11. 17.
2. Cor. 5.
Philip. 1.
Roma. 8.
Luke. 21.

Wherein I reiect the foolysh opinion, of the dreamers (although there be of the anncients and excellent Authors) which affirme ỹ spirites of the Saints not to be yet in heauen, but to slæpe in a certaine place, to vs vnknowen, vntyll they hauing receyued theyr bodyes at the latter daye, in which the mysticall body of Christ being entyer, perfect and fulfilled, ought to enter into eternall glory.

Coloss. 3.
Irenæus.
S. Chriso.
S. Barnar.
Ephe. 4.

The

The. C. Article.

FInally, I beléeue that as ỹ Saints and blessed (the Iudgement being done) doo go with Christe triumphing in the ayre in body and soule, for to abyde eternally in glorie with him, and his Angelles. That so the wicked, myserable and dampned, shall go into hel in body and soule with the diuell and his angels, for to abyde there eternally, and to be tormented with him in hell fire, which neuer goeth out, where is weeping and gnashing of teethe, where the worme neuer dyeth. From which the Lorde preserue and keepe vs thorowe his grace and mercie.

Amen.

¶ The

The Conclusion.

Beholde (my deare and welbeloued brethren in Iesus Christ) briefly, the fayth & knowledge of the mysteries which the Lorde hath geuen and bestowed vppon mee thorowe his grace and mercy, vnworthy and poore sinner, which haue not merited so much goodnesse towardes him, but rather his wrath and iudgement: And therfore I know and confesse all to haue proceeded from him, vnto whom onely I render eternall thankes, whome also I beseeche in the name of his Sonne Iesus Christ our Lord, to preserue & keepe me thorow his holy spirit, in that faith vnto the ende, & to geue mee grace, vertue & power to confesse it with the hart and mouth, aswell before the Infidelles, as the faithfull, the tyrants and hangmen of Antechrist, & to mayntaine the same vnto the last drop of my blod: I desire greatly to lyue and dye in ỹ faith, knowing & being well assured, that it hath for der foudation the only word of God, and that in ỹ same al the holy Fathers, Patriarkes, Prophets and Apostles of

Jesus Christ haue lived and dyed in it. That is ỳ true knowledge of the Lord, the which consysteth in the beatytude and felicitie of man, as Christe sayth in the Gospell, This is lyfe eternall (O Father) that we acknowledge thee to be very God. and him whom thou hast sent Jesus Christe. This is the auncient doctrine nowe reuealed by the holy spyrite, the which in our tyme was rayſed vp againe, and as from the bottome of the depthes was restored vnto vs againe, by the grace and mercye of God, and by the mynistring of good Doctors, and true faythfull Mynisters of the same. This is the hydden trueth, the which was buryed and kepte close by that Antechriste of Rome, and his false Prophets, these fiue hundreth yéres or there about: who in stede thereof dyd auaunce their dreaminges and mans traditions, and other lyke doctrine fryuolous, vaine and vnprofitable, to the great dishonor of God, to the offending of the faythfull, and to the ruyne of all the Churche of Jesus Christe: As also they do yet at this daye in many places throwe out the world, persecuting that

John. 17.

holy

holy Euangelicall doctrine, in all places and by all meanes. Endeuoring themselues to burie it againe, to hyde and couer it, and altogether to destroye it, but they shall all perish in their enterprises, and the woorde of the Gospell shall abyde eternally: For so hath hee promised, who is onely true and can not lye, And heauen and earth shall sooner passe, then his promise shoulde not bee fulfilled. Wherefore blessed is hee that shall continue vnto the ende in that doctrine. For he shall be partaker of all the promises of God: And on the contrarie, wo be vnto him that shall contempne, despyse or reiecte it. For the wrath of God abydeth vpon him. Hee that beleeueth in mee (sayth Christe) hee shall not bee condempned. But hee that beleeueth not, hee is alreadye condempned, his parte and portion shall be with the peruerse and wycked Hypocrites, in eternall hell fyre. Also I reiecte alwayes the doctryne of Luiterim, with whome I will haue neyther parte nor portion: And also I renounce all the doctryne

Esai.49.

Luke.1.

Math.10.

Iohn.3.

of that Antechriſt of Rome, with al his Idolatries, mans ſectes, errors and papiſticall ſuperſtitions, in which I haue bene ſome tyme plunged in, it (to my great hurte) euen vp to the eares, abuſing my ſelfe after the creatures, forſaking my Creator, perſecuting (yea, euē vnto death) thoſe which dyd teache the ſame which I now beleeue and confeſs.

1. Tim. 1. But I haue obtained mercy of ỹ Lord, becauſe I dyd it thorow ignorance, in my vnbeleefe, as many do yet at this day thorowe out the worlde, being led and conducted with a fooliſh & vndiſcrete zeale: who in accuſing, perſecuting and putting to death the faithfull and true members of Jeſus Chriſte (which doo ſeeke nothing elſe but the honor of God, and the ſaluation of all the worlde,) doo

John. 16. thinke to doo things agreeable to God, and to offer vnto him great Sacrifices: whome I deſire not to be ſo wylful and raſh in iudgement, but to examine it neerer, and to ſearche and trye the matter better, before they take any thing in hande. To the ende they be not one day conſtrained to ſay & confeſſe, that which I nowe confeſſe of my ſelfe, that they

haue

haue shamefully erred and sinned. (But thinking they dyd well, notwithstanding) in persecuting my good Lorde, maister, and onely saviour Jesus Christ. For that which I haue done vnto his members and faithfull (whome then I esteemed as Heretickes, seditious, and blasphemers of God and of his worde, where they were louers thereof.) I doo esteeme that I dyd it vnto him selfe.

For hee sayth in the Gospell, that that which men do vnto those which beleeue in him, hee esteemeth it to be done vnto himselfe, be it good or euyll. The which he hath afterwards confirmed to Paul, persecuting his Church after his ascencion. I then knowing the great errors, abuses, and superstitions, wherein I was plunged beforetyme, Nowe I renounce and forsake all Idolatryes and false doctrines, which are contrary and against the doctrine of my maister Jesus Christe, which is the holy and pure worde of God, contained in the canonicall bookes of the olde and newe Testamẽt, reuealed by the holy Ghost: whom I take for my guide and leader, for to dyrect and leade me in this mortall life,

Wath. 25.

Acts. 9.

2. Peter. 1.

as the pyller of fyre dyd leade the chyl-
Exo.12. dren of Israell thorowe the wyldernes
into the lande of promise. That shall
Psal.119. be the Lanterne vnto my feete. Fur-
thermore, I promise from hencefoorth,
and for the residue of my lyfe, to walke
and lyue according to that doctrine, the
best I can possyble: hauing the spirite
of God, who shall assyst and dyrect mee
in all my wayes, without whome I
Philip.4. can doo nothing, with which I can doo
all thinges, insomuch that all shall be
to the prayse of the Lorde, to the ad-
uauncement of the kyngdome of his
sonne, and to the edifycation of all the
Churche, and to the saluation of my
soule. The which most humbly & with
Math.6. all my harte I require, of that good fa-
ther which is aboue in the heauens, that
his name maye bee in vs and thorowe
vs sanctified, as hee is holye in him
selfe: And that his kingdome come, so
that hee doo raygne perfectlie ouer vs,
and we maye obey his worde, and com-
maundement: That his wyll be done
here belowe in earth, as it is done by
the Angelles aboue in heauen. Be-
seeching him also thorowe Iesus Christ
his

his Sonne our Lorde, to geue and admynister vnto mee in this mortall life, all thinges necessarie, aswell to the Soule as body, admynistring vnto me euerie daye the daylye breade of his worde, without which my soule can not lyue. And because I am a synner by nature, corrupte, solde vnder sinne, not able to doo none other thing but to sinne, and that I offende more then there be dayes, I beseeche him not to enter into iudgement with mee, neyther correcte and punishe me according to my merytes and desertes, but mercifullye pardon mee all my offences against him committed, as I doo pardon all those which haue offended mee: And looke vppon mee, not in mee, but in the face of his sonne Jesus Christe, thorow whose meanes I finde grace and mercy before him, and before his righteous iudgement: I beseech him alwayes to assist me thorowe his holye spirite, by which I may escape the assault and embushments of the world, the flesh and of Satan: to surmoũt alwayes & vanquish their assaults and temptations, without

Deut. 8. Matth. 4.

Psalm. 24. Roma. 7.

being

being broken or ouercome in any thing: That their snares and cords being broken, I maye gloriously escape: and by that meanes I shall know plainly, that bee is the King of Kinges, and Lorde ouer all Lordes, onely God, sage, immortal, and inuysible, altogether mighty, strong and glorious: vnto whom onelye appertayneth the kyngdome, the power and the glorie, for euer and euer. Amen.

Apoc. 19.

FINIS.

26. Februarie. 1577.